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REPORT

OF

TOURS IN NORTH AND SOUTH BIHAR,

IN

1880-81.

BY

MAJOR-GENERAL A. CUNNINGHAM, C.S.I., C.I.E.,

ROYAL ENGINEERS [BENGAL RETIRED],

DIRECTOR GENERAL OF THE ARCHÆOLOGICAL SURVEY OF INDIA,

AND

H. B. W. GARRICK,

ASSISTANT, ARCHÆOLOGICAL SURVEY OF INDIA.

Th. Faulkner

VOLUME XVI.

"What is aimed at is an accurate description, illustrated by plans, measurements, drawings or photographs and by copies of inscriptions of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are preserved regarding them." LORD CANNING.

"What the learned would demand of us in India is to be quite certain of our data, to place the monumental record before them exactly as it now exists, and to interpret it faithfully and literally." JAMES PRINSEP.

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PREFACE.

THE report in the present volume gives only a portion of my work during the cold season of 1880-81, as I am reserving the account of explorations at Buddha Gaya until they shall have been completed. My object in visiting Buddha Gaya was to take the opportunity of the clearance of the accumulated rubbish around the temple, of exploring the remains that had been already brought to light by Mr. Beglar, and of ascertaining, if possible, the sites of many of the holy places which have been described by the Chinese pilgrims, and perhaps also some traces of the original temple of Asoka. In both of these objects we were completely successful.

One of the most interesting discoveries was that of the raised promenade, along which Buddha was said to have taken exercise. This was found almost intact just outside the northern wall of the present temple. But immediately under the wall of the temple there was found a row of stone pillar bases in a line parallel to the promenade, but deviating from the line of wall of the present temple. At first we thought that these might be part of the old temple of Asoka; but afterwards it struck me that they might perhaps belong to the promenade itself. I, therefore, began to search on the north side of the promenade, and in a short time I found there a similar line of stone bases. It was clear then that the promenade had been covered by a roof, which was supported on these two lines of pillars; and such in fact it really was, as it is described as a "cloistered walk," or a "covered walk" [*chaukramana*]. That these pillars belonged to the time of Asoka, was proved by the fact that each base was

marked by a letter of the well-known Asoka alphabet. Thus the bases buried under the temple wall were marked with the eleven vowels—*a*, *á*, *i*, *í*, &c.; while the northern bases were marked with the consonants, beginning with *k*, *kh*; *g*, *gh*, &c.

The next important discovery was that of the *Vajrâsan*, or famous throne on which Buddha was said to have sat under the Bodhi tree. The upper portion of this throne consisted of a single long slab carved in geometrical patterns on the upper surface, and on the sides with the geese and conventional flowers which are found on the upper members of the well-known Asoka monoliths. On the upper edge there was a long inscription, which unfortunately is very much mutilated. Enough, however, remains to show that the work is of later date than the time of Asoka, or about the period of the Indo-Scythian rule in North-Western India.

Several interesting discoveries were made inside the temple itself, where the broken and bulged floor had to be taken up for the purpose of being relaid. This work included the taking down of the basalt front of the throne, the stones of which had also got displaced. Here other pillar bases were discovered *in situ*, half buried under the walls of the present temple. The throne also was found to have been built over an older throne of sand-stone; strange to say, this did not occupy the centre line of the present temple, thus agreeing with the alignment of the pillars of the promenade outside. In a deposit immediately in front of the middle of the old throne, and under the old floor, we found five silver punch-marked coins, and a curious gold medal of the Indo-Scythian king Huvishka, with his head on both sides, along with the usual inscription. This had a ring at the top for suspension. Along with these there was one copper punch-marked coin and many pieces of coral, and fragments of crystal, pale sapphire, pale ruby, pale emerald, and zircon.

All these discoveries and many others will be fully described hereafter, in a joint work, by Mr. Beglar and myself,

under the title of *Mahâbodhi*, or the great temple of Buddha Gaya. The discoveries were made at two different times, first in November 1880, and second in February 1881, when I paid a second visit to the old site.

Towards the end of November, I proceeded to visit some old places on my way to Tirhut. I thus saw Kowa-Dol, Barâbar, and Dharâwat. At the last I made several excavations on the Kunwa hill, which was beyond all doubt the site of the Gunamati monastery described by Hwen Thsang. Here I found the ruins of a stûpa, of which every brick was stamped with the figure of a stûpa. Inside there was a deposit of 520 cowries, with two large clay seals with their stamps standing upon them. Each has a stûpa in the middle and an inscription in Gupta letters below. On the smaller one the record is simply *Buddha*, and on the larger one after two unread letters *Tathâgatasya Buddhasya.*

At the old town of Kâko, situated on the old road, just half way between Gaya and Patna, I found the shrine of a female saint, named Bibi Kamâl, whose sister was married to the famous saint Sharf-ud-din, of Munêr. Bibi Kamâl was a half crazy woman, and her spirit is believed to haunt the place. All persons, both Hindu and Muhammadan, who are troubled with ghosts or spirits, come to stay at her shrine for a few days. I found about twenty men and women there at the time of my visit.

From Kâko I crossed the Ganges at Patna and proceeded to Besârh, the site of the famous city of Vaisâli. Here I made a few excavations in the hope of finding some traces of the city walls. In this I was disappointed; but the diggings yielded several old beads and copper trenails, and a very curious inkstand of black stone with an inscription in Gupta characters.

I next visited Bakhra, where I made some excavations close to the Monkey tank, to the south of Asoka pillar. I found traces of an old building, but the walls were only

fragments, as the whole place had evidently been completely dug over long ago for bricks.

I then proceeded *viâ* Muzaffarpur to Darbhanga, where I hoped to obtain some information about the Lakshmana Sena era of Bengal. Through the kindness of two Brahmans I was able to examine several old Tirhut almanacs. From them, also, I obtained information about a copper-plate inscription of Raja Siva Singha, which was said to be dated in the Lakshmana Sena era. My assistant, Mr. Garrick, paid a visit to the place, and was fortunate enough to obtain a copy of the plate from the owner. This important inscription furnishes the very information that I was in search of, as it gives the date of the *Lakshmana Sena Sambat, 293, Srâvana Sudi 7 Gurau,* along with the corresponding Saka date of 1321, or A.D. 1399. The first year of the Lakshmana Sena era was therefore A.D. 1107.

At Sita Marhi I found only a modern temple. I therefore turned to the westward to visit the spot where a meteorite had recently fallen. On the new moon day of Agrahayan (2nd December 1880), at 4 o'clock in the afternoon, near the small village of Andhâra, a sound like that of a gun was heard, and two Brahmans saw a dark ball fall in a field close by. The stone when picked up was still warm. When I saw it on the morning of the 30th December, it was being worshipped by crowds of people under the title of *Adbhûtnâth,* or the "miraculous god." During the day a villager brought in a fragment which had just been found in a field half a mile to the westward, from which direction the meteorite had come. As the piece was found to fit exactly, it was duly fixed in its place. I found the stone to be 16¾ inches in girth, 6¼ inches long, 4½ broad and 4½ high. On one side there is a slight depression. The stone is quite black and very heavy.

After visiting several minor places I arrived at *Sitakund,* one of the most famous sites of the worship of Sita. The

kund is a circular tank, 140 feet in diameter at top, with three flights of steps leading down to the water's edge for the convenience of bathers. It is situated in the midst of a small fort, with a thick rampart of 21½ feet, formed by two brick walls with earth between them. On the west side of the tank there is a modern looking temple, which contains several stone figures. Amongst them there is one with 20 arms, which is no doubt Râvana, the abductor of Sita. On the banks of the kund, also, there are traces of several temples with many carved bricks.

One mile to the south of Sitakund, there is another old fort named Bedi-ban. Near its northern end, on a high platform, there is a Hindu temple, in which the only object of worship is a Muhammadam inscription. Six miles to the south-east of Bedi-ban I halted close to an old mound named *Sâgar-dih*, or the mound of the village of Sâgar. I had heard of this ruin in 1862, when it was described to me as being covered with palm trees. I found it to be the remains of a mediæval brick stûpa, which had been built on the site of an older stûpa. Below the foundation of the later stûpa, and in the very midst of the remains of the earlier stûpa, I found the roots of a palm tree still preserving their original upright position. From this, I conclude that the ruins of the old stûpa must have become covered with palm trees before the mediæval stûpa was built; at which time the palm trees would have been cut down, and the old ruins levelled to receive the foundations of the new stûpa. I found only two cowries inside this stûpa. But the whole of the hemisphere had been removed about 25 years ago by a native road contractor.

I then returned to Buddha Gaya, *vid* Kesariya and Hâjipur, to carry out some of the discoveries which have already been described. From thence I proceeded to Pâli and Konch. At the latter place the temple and figures are all Brahmanical. I next crossed the Son river, and visited Deo Markanda, Mahâdeopur, and Deo Barnârak. All three

places possess Brahmanical temples of brick of very early date. At Barnârak, I found an inscription on one of the pillars of the temple describing some offerings made during the reign of Jivita Gupta, the great-grandson of Aditya Sena Deva, who is known to have reigned during the latter half of the seventh century. Jivita must therefore have lived about A.D. 750; but the temple is two or three centuries older. This inscription is therefore of special importance, and proves that the *Indian Arch* was in common use about the fourth and fifth centuries of the Christian era.

Following my report, I have added an account of the work done by my assistant, Mr. H. B. W. Garrick, who had succeeded Mr. Beglar on his retirement from the service. Mr. Garrick joined me on the 4th December 1880, in time to accompany me on my visit to Besârh and Bakhra. Here he saw the excavations which I made, and inspected the relics and other objects which I had obtained at Dharâwat and Buddha Gaya. He took two photographs of the Lion pillar of Asoka at Bakhra, and another of three large brass figures which had been brought from Southern India. He accompanied me to Darbhanga, from whence he proceeded alone in search of the copper-plate inscription which I have already mentioned. After visiting some minor places he visited my excavation of the Sâgar-dih stûpa, and then proceeded to Râmpurwa on the edge of the Tarai, where Mr. Carlleyle had discovered a new Asoka pillar. The inscription is exactly the same as that of the two Lauriya pillars of Asoka. The pillar has fallen down, and is now lying partly in water. The upper part of the lion is gone, but the lower part of the animal, with the bell capital and circular abacus with the well-known geese and conventional flowers, are still in very fair condition. The capital was fixed to the shaft by a massive *copper* bolt.

Mr. Garrick then visited Lauriya Navandgarh for the purpose of photographing the standing Lion pillar. Here

he made an excavation in the great mound and discovered a curious double lamp, with one of the oil receptacles placed over the other. On one side there are traces of several letters of the Asoka period.

He next crossed the Gandak river to the west for the purpose of visiting Kasia (the ancient Kusinagara) and Khukhundo, a Brahmanical town with many ruined temples and statues, of several of which he took photographs. He then went to Kahaon to photograph the well-known pillar of Skanda Gupta, and from thence to Bhâgalpur, on the Ghaghra river, where there is a mediæval inscribed pillar of about A.D. 900.

Mr. Garrick next visited Buddha Gaya for the purpose of seeing the work in progress, and of photographing the sculptures and inscriptions which had been exhumed, as well as various scenes on the pillars of the old Buddhist railing.

Since then Mr. Garrick has visited the temples which I discovered at Deo Mârkanda, Mahâdeopur, and Deo Barnârak, all of which he has photographed, as well as the important inscription of Jivita Gupta at the last-mentioned place.

A. CUNNINGHAM.

CONTENTS.

GENERAL CUNNINGHAM'S TOUR.	PAGE
Preface	iii
1. Tírhût, or Tirabhukti	1
2. Hâjipur	5
3. Besârh, or Vaisâli	6
4. Bakhra	12
5. Kesariya	16
6. Sâgar-dih	19
7. Sita-kund	22
8. Bediban	25
9. Sârongarh	26
10. Kasturia	26
11. Harwâ-Barwâ	27
12. Deokalli	29
13. Subhegarh	30
14. Andhâra	32
15. Sitâ-Marhi	34
16. Katra	35
17. Kâko, or Husenpur-Kâko	36
18. Dharâwat	39
19. Kauwa-dol	46
20. Pret-Silâ	50
21. Pâli	51
22. Koch, or Konch	52
23. Deo-Mârkanda	59
24. Karath	61
25. Mahâdeopur	62
26. Deo-Barnârak	64

MR. GARRICK'S TOUR.	PAGE
1. Hâjipur	84
2. Besârh, or Vaisâli	89
3. Chak-Râm-Dâs	91
4. Bakhra	92
5. Sharaf-ud-din-pur	93
6. Sowrât, or Sawrâth	94
7. Sitâ-Marhi, or Mahila	97
8. Andhâra or Andhâri	99
9. Sugowli	99
10. Singâsuni	100
11. Dhokrâha	103
12. Lauriya-Navandgarh	104
13. Chandkigarh	109
14. Râmpürwa, or Pipariya	110
15. Râmnagar	117
16. Baguhaghât	118
17. Padaraona, or Parowna	118
18. Kasia, or Kusinagara	120
19. Tarkulwa Thanna	125
20. Khukhundo, or Khukuno	127
21. Kahaon, or Kahongh	129
22. Bhâgalpur	130
23. Khairagarh	131
24. Amarpur	132
25. Gaya	133
26. Buddha Gaya	133
27. Rohtak	136

PLATES.

I.—Map of Tirhût, Champâran, and Bihâr.
II.—Besârh, or Vaisâli—Map.
III.— Do. Buddha's Bowl.
IV.— Do. Inkstand and Inscription.
V.—Bakhra—Map.
VI.—Sâgar Dih—Map.
VII.— Do. Plan and Section of Stûpa.
VIII.—Sitâ-kund—Map.
IX.—Subhe-garh—Map.
X.—Kâko—Inscriptions.
XI.—Dharâwat—Map.
XII.— Do. Plans of Ruins.
XIII.— Do. Inscribed seals.
XIV.—Kauwa Dol—View of Hill.
XV.— Do. Rock Sculptures.
XVI.—Konch—Plan and Section of Temple.
XVII.— Do. View of Temple.
XVIII.— Do. Pillar of Temple.
XIX.—Deo Mârkanda—Map.
XX.— Do. Plan and Section of Temple.
XXI.—Mahâdeopur—Plan and Section of Temple.
XXII.—Deo Barnârak—Map.
XXIII.— Do. General plan of Temples.
XXIV.— Do. Inscribed Pillar and Monolith.
XXV.— Do. Inscription, Left half.
XXVI.— Do. Do. Right half.
XXVII.—Lauriya—Asoka Pillar.
XXVIII.—Râmpürwa, Capital of Asoka Pillar, and Lamp.
XXIX.—Kahaon—Pillar of Skanda Gupta.
XXX.—Bhâgalpur—Inscribed Pillar.
XXXI.— Do. Inscription.

ARCHÆOLOGICAL SURVEY OF INDIA.

REPORT OF TOURS IN NORTH AND SOUTH BIHAR IN 1880-81.

I.—TIRHÛT, OR TIRABHUKTI.

THE name of *Tîrabhukti* is said by Wilson to be derived from *tîra*, a "bank," and *bhukti*, a "limit," the country being bounded on the west and east by the Gandaki and Kausiki Rivers. But the name seems rather to refer to lands lying along the banks of rivers than to the boundaries of a district, and these lands I would identify with the valleys of the Bûr Gandak and Bâgmati Rivers. At what time the Gandak River changed its course there is no evidence to show; but from the fact that all the old chief places in the country are found upon the banks of the Bûr Gandak it would seem that the change cannot have been very remote. It may, perhaps, have been subsequent to Hwen Thsang's visit, as when going from the Drona Stûpa on the south side to Vaisâli he mentions only the crossing of the Ganges; whereas, had the Gandak then flowed in its present channel, he must have crossed that river also. I think therefore that even so late as A.D. 640, the Gandak River must still have been flowing in its old channel past Betiya, Motihâri, Sîtakund, Mahsi, Muzaffarpur, and Rausara, to its junction with the Ganges below Mongir.

In like manner the Bâgmati (Bhâgavati) has changed its course, so that there are now two Bâgmatis as well as two Gandakis.

During the sway of the powerful Pâla dynasty of Magadha, Tirhut formed a part of their dominions, which extended from Benares to the mouth of the Ganges. But after the

Sena Rajas of Bengal had taken possession of Varendra and Magadha, a native dynasty would seem to have sprung up in Tirhût under the leadership of Nânyupa or Nâna Deva, who is said to have founded Samangarha, or Samraon, in the Samvat year 1154, or A.D. 1097. But as Hara Sinha Deva, the fifth in descent from Nânyupa, fled to Nepâl in A.D. 1323, the founder's date should probably be referred to the Saka era, which would place him in A.D. 1232. This suggested amendment is supported by the fact that the date of Hara Sinha Deva is actually recorded in the Saka era in the memorial verse quoted by Mr. Hodgson. The following slightly different genealogies of these Rajas have been given by Colonel Kirkpatrick and Mr. Hodgson:—

Kirkpatrick.	*Hodgson.*
Nâna Deva. A.D. 844.	Nânyupa Deva. A.D. 1097.
Kanak Deva.	Ganga Deva.
Narsinha Deva.	Nara Sinha Deva.
Râma Sinha Deva.	Râma Sinha Deva.
Bhad Sinha Deva.	Sakti Sinha Deva.
Karm Sinha Deva.	Hara Sinha Deva.
Hara Sinha Deva.	

The last prince was invaded by the Emperor of Delhi in A.D. 1323, and being defeated fled to Nepâl, where he managed to establish himself. Ferishta, however, on the authority of the Fatah-us-Salâtin, states that the Raja was taken prisoner. The following is his account: "As the king was passing near the hills of Tirhût, the Raja appeared in arms, but was pursued into the woods. Finding his army could not penetrate them, the king alighted from his horse, called for a hatchet, and cut down one of the trees with his own hand. The troops, on seeing this, applied themselves to work with such spirit that the forest seemed to vanish before them. They arrived at length at a fort surrounded by seven ditches full of water, and a high wall. The king invested the place, filled up the ditches, and destroyed the wall in three weeks. The Raja and his family were taken, and great booty obtained."

The date of this invasion is assigned to A.H. 724 or 725, the former year beginning on 30th December 1323, the latter on the 18th December 1324. As Tughlak was killed in Rabi-ul-awal 725, or February 1325, the conquest of Tirhût cannot be placed later than the beginning of A.D. 1324, as the subsequent campaign in Bengal and the march to Delhi must have occupied the whole of the year 1324. According to Mr. Hodgson the date preserved in a memorial verse is Saka 1245, which began on 9th March 1323 and ended on 25th February 1324 A.D. The date of the capture of Samraon may therefore be placed in February 1324.

It is curious to compare the account preserved by Ferishta with the later description of Mr. Hodgson; both agree in the statement about the "seven ditches[1]." Mr. Hodgson says—

"The form of the city is a parallelogram, surrounded by an outer and inner wall, the former of unburnt, the latter of burnt, brick, the one having a compass of 7 *cos* and the other about 5 *cos*.

"On the eastern side, six or seven wet ditches may still be traced outside the *pukka* wall, and three or four on the western side. The Isrâ reservoir or tank is still perfect. It is 333 paces along each greater, and 210 along each shorter, face, and its containing walls or sides consist of the finest burnt bricks, each of which is a cubit square, and nearly a maund in weight. Fifty to sixty yards of causeway, constructed of similar bricks or tiles, are yet entire in the neighbourhood of the palace; and vestiges of the same causeway, traceable at other points, indicate that all the streets of the city were of this careful and expensive structure. The remains of the palace, of the citadel, and of the temple of the tutelary goddess, exhibit finely-carved stone basements, with superstructure of the same beautifully-moulded and polished bricks for which the temples and palaces of the valley of Nepâl are so justly celebrated. I measured some of the basement stones, and found them each 5 feet long by 1½ broad and deep; and yet these blocks must have been brought from a distance of 25 miles at least, and over the lesser range of hills; for, till you come to the second or mountainous and rocky range, no such material is to be had.

"Some twenty idols, extricated from the ruins by the pious labour of a Gossain, are made of stone, and are superior in sculpture to

[1] Briggs's Ferishta I, 407, and Journal, Bengal Asiatic Society, IV, 123.

modern specimens of the art. Many of them are much mutilated; and of those which are perfect, I had only time to observe that they bore the ordinary attributes of Purânic Brahmanism. Not a single inscription has yet been discovered; but wherefore speak of discovery where there has been no search? I noticed four or five *pukka* wells round, and each having a breast-work about 3 feet above the ground, similar precisely to the wells of this valley.

"What I have called the citadel is styled on the spot the *Kotwâli Choutara,* and my palace is the *Râni-bâs;* the latter has a very central position. The *Kotwâli Choutara* is in the northern quarter; and the great tank, called Isrâ Pokhar, is about ¾ mile from the north-east corner of the city wall. As already mentioned, the last is still complete; the two former exist only as tumuli, some 20 to 25 feet high, and more or less coated with earth and trees."

The date of A.D. 1323 may therefore be looked upon as securely established for the fall of Samraon. If we fix Hara Sinha's accession in A.D. 1300, and work backwards, allowing from 25 to 30 years to a generation, the accession of Nânyupa Deva will be placed in A.D. 1150 or 1175 by Mr. Hodgson's list, and in 1120 or 1150 by Colonel Kirkpatrick's list.

But the dynasty did not come to an end by the flight of Hara Sinha Deva to Nepâl, as he was succeeded by at least two other princes, named Deva Sinha Deva and his son Siva Sinha Deva. Of the latter prince there is a copper-plate inscription dated in the Saka year 1321, or A.D. 1399. His name is still well known in Tirhut as the greatest of the Brahman kings, and several proverbial sayings are still current regarding him. Buchanan calls the family Râjputs[1]; but my informant, Pandit Bâbu Lâl of Darbhanga, assured me that they were Brahmans, in spite of the name of *Sinha,* which, so far as I know, is never taken by the priestly caste.

Buchanan records that Hara Sinha divided the Maithila Brahmans into four tribes, named—1, Suti or Suli; 2, Majroti; 3, Yogya; 4, Grihastha.

The copper-plate inscription of Siva Sinha Deva records a grant to Vidyâpati, a Brahman Thâkur, whose descendant, Nannu Thâkur, still holds the estate. Siva Sinha was probably the last great Raja, as the district was shortly afterwards

[1] Eastern India, III, 155.

No. 9 82

taken possession of by the Sharki kings of Jaunpur[1], who would appear to have retained it until near the end of the 15th century A.D., when Husen Shah was finally defeated by Sikandar Lodi. The conqueror then marched into Tirhût, "whose *Raja* advanced to receive him with all humiliation, and agreed to the payment of several lakhs of *tankas* as a fine[2]." This event took place in A.H. 905, or A.D. 1499-1500.

2.—HÂJIPUR.

Hâjipur is a well-known town on the eastern bank of the Gandak River, at 7 miles above its junction with the Ganges and 6 miles to the north of Patna. It has always been a place of some importance, as it is the first stage on the road from Patna to Nepâl. It has an old ruined fort on high ground lying along the bank of the Gandak, which is said to date from the time of Hindu rule, but no Hindu name is assigned to it, nor to the town itself, although from its advantageous position, it must have been occupied from an early date. The fort was in good order in the time of Akbar, when it was defended by Fateh Khan Bârha on behalf of Dâüd, the last king of Bengal, against Akbar's general. The fort was captured and Fateh Khan was killed.

The old junction of the Gandak and Ganges apparently took place below the temple, where the great annual fair is still held. The village is called Akbarpur; the grove is named Mân Singh-ka-Bâgh. Both of these names were no doubt imposed by Raja Mân Singh in the time of Akbar.

The only building of any consequence is a stone mosque, called the Jami Masjid, which is ascribed to a certain Maksûs, in the time of Akbar. The mosque is built almost entirely of Hindu materials, and apparently stands on an old Hindu site on the road leading down to Pathara Ghât on the Gandak opposite Sonpur. The stones still retain their old cramp holes and even some portions of the iron cramps. At the time of my visit the surrounding walls were being repaired with old

[1] H. M. Elliot's Muhammadan Historians, IV, 28.
[2] H. M. Elliot's Muhammadan Historians, V, 96.

Hindu bricks brought from the ruins of a temple called Marhai, 2 miles to the north. The mosque is a plain building 84½ feet long by 33½ feet broad, and being made entirely of stone, is a conspicuous object.

3.—BESÂRH, OR VAISÂLI.

Just 19 years ago I paid my first visit to *Besârh,* or Raja *Bisâl-ka-garh*, which I at once identified with the ancient Vaisâli[1]. The old fort is 1,580 feet long from north to south, by 750 feet broad. The walls have entirely disappeared, but the ramparts and ditches still remain. The ramparts rise very slightly above the general level of the interior, which is now quite empty, save a single small temple dedicated to Vankat-eswara. The highest parts of the ramparts do not rise more than 15 feet above the bottom of the ditch, and only 10 feet above the general level of the fields outside. The ditch is about 200 feet broad with roads on the north and south sides leading into the fort.

Two octagonal wells were found by a villager inside the fort, some years ago, when digging for bricks.

The village stands on a long mound to the south and south-west of the fort. Between the fort and the village and about 100 feet[2] to the west of the south-west angle of the fort, there is a ruined brick stûpa covered with Muhammadan tombs. It is still nearly 24 feet high. The courses of solid brick-work are visible on all sides; but no excavation could be made on account of the tombs. The largest is ascribed to Mir Abdâl, and is said to be 500 years old.

Like most of the old Buddhist sites which I have explored, Besârh possesses several fine sheets of water, and a very great number of small tanks. According to the popular belief there are *bâwan pokhar*, or 52 tanks. Most of these must have dried up, as I could not find any one who knew either the names or the sites of 20[3].

[1] Archæological Survey I, 55.
[2] In my former account in vol. I, this is erroneously printed as 1,000.
[3] See Plate II, for a map of Besârh or Vaisâli.

The following were obtained only after repeated enquiries from many different people :—

1. *Ghordaur*, or the "Race-course," a straight narrow sheet of water half a mile in length, with an artificial embankment on each side to the west between the two large tanks.
2. Bâwan Vâman Pokhar, a small tank in the middle of the island to the west of the fort.
3. Kharona Pokhar, to the north of Ghordaur.
4. Gangâ Sâgar, the east portion of the lake to west of fort.
5. Gaya Pokhar, a small square tank close to the north-east angle of fort.
6. Hari Pokhar, a small green tank in village.
7. Kunsa Pokhar, to south-east of village.
8. Khankâ, or ditch of the fort, very broad on east side.
9. Râm-khiki, in village.
10. Chandreya Pokhar, half a mile to east.
11. Choghanda Pokhar, to south of Bâwan.
12. Chatra Pokhar, to west of Ghordaur.
13. Bankata Pokhar, to east of fort.
14. Chaura Pokhar.
15. Purena, to north, close to Gaya Pokhar.
16. Dakhini, near Gangâ Sâgar.

Many of the broad shallow swamps, called Chaura, have been deepened in several places, each of which has a separate name. This Chaura is the proper name of the large sheet of water to the west of the fort, of which Bâwan, Choghanda, Dakhini and Chaura are special names of the portions that have been deepened.

The zamindars of Besârh are Bhuïhars or Bâbhans, who claim to be the descendants of the Brahmans who voluntarily adopted the Kshatriya caste after the general destruction of the Kshatriyas by Parasu Râma. The name is properly *Bhûmi-hâra*, or "land-tiller," and the general belief of the tribe is that they lost their caste as Brahmans by tilling the land with their hands. Their other name of Bâbhan is apparently only one of the spoken forms of Bahman or Brâhman. They form a very large part of the population of the country lying along the numerous streams of the Gandak River, more especially about thê Bûr Gandak or "Old" river.

Vaisâli was celebrated in the early ages of Buddhism for the possession of the Alms-bowl of Buddha, which he had given to the Licchavis when they took leave of him at the old city on their northern frontier, which I have identified with Kesariya, 30 miles to the north-west of Vaisâli. This bowl, which still exists, has a very romantic history. Originally it was presented to the Licchavis of Vaisâli by Buddha himself when he sent them back to their homes. This is attested by both Fa-Hian and Hwen Thsang. The former says that he gave them his alms-bowl as a memorial; the latter that he "laissa son vase de religieux pour qu'il leur servît de souvenir [1]." Its subsequent history appears to have been unknown to the latter pilgrim, who does not mention it again.

When Fa-Hian was in Ceylon "he heard a Buddhist pilgrim from India * * * say Buddha's alms-bowl was originally in Pi-she-li (or Vaisâli). It is now in the country of Chien-to-wei (Gandhâra). After a certain number of years * * it will be taken on to the western Yueh-shih country [2]." This is Mr. Giles's translation, from which Mr. Beal's slightly differs: "The alms-bowl of Buddha originally was preserved in the city of Vaisâli, but now it is in the borders of Gandhâra. In somewhat like a hundred years * * it will again be transported to the country of the western Yu-chi."

The bowl was seen by Fa-Hian and his companions at Fo-lu-sha (or Parshâwar); but he does not say a word as to how it got there. I have, however, found a notice of its removal in Vassilief's translations from Târânâth. In describing the career of the celebrated Aswaghosha, he says that "the king of the Little Yuchi invaded Magadha and carried off the bowl of Buddha and Aswaghosha [3]." This raid must have taken place some time during the 2nd century A.D., as, according to Târânâth, Aswaghosha was a disciple of Pârswa, who conducted the third Buddhist Synod under Kanishka, while Hwen Thsang makes him a contemporary of

[1] Giles's Record of the Buddhistic kingdoms, p. 105.
[2] Beal's Records of Buddhist countries, p. 161.
[3] Vassilief's Târânâth, translated by M. La Comme, p. 210.

Nâgarjuna, who is famous as the long-lived contemporary of the same king. The bowl must therefore have been carried off either by Kanishka himself, or by his successor Huvishka early in the 2nd century A.D.

Fa-Hian gives the following account of the bowl which he saw in Gandhâra shortly after A.D. 400:—

"Buddha's alms-bowl is in this country, and a king of the Yueh-shih got together a large army to attack this country, wishing to carry it off. When he had subdued the country, being an ardent supporter of Buddhism, he wanted to take the bowl away with him; and accordingly, having first made offerings to the three precious ones, he decorated a huge elephant and put the bowl on its back. The elephant then fell down and was unable to move. Then a four-wheeled cart was made, and the bowl being put in it eight elephants were harnessed to draw it. When again they were unable to move, the king knew that the time had not yet come, and was full of shame and regret. Therefore he built a pagoda on that spot, and also a monastery, leaving a garrison to guard the bowl, and making all kinds of offerings. There may be about 700 priests. When it is near midday, the priests bring out the bowl, and, together with the people, make all kinds of offerings. They then eat their midday meal; and in the evening, at the time of burning incense, they bring it out again[1]."

From this account it would appear that an attempt was made by the king of the Yuchi to remove the bowl from Gandhâra, most probably to Kabul or even Balkh, which was the capital of the later kings of the Great Yuchi. No date can be fixed for this attempt, but it probably took place during the 3rd century.

As no mention is made of the Alms-bowl in A.D. 520 by the pilgrims Hwei Seng and Sung-Yun, it seems almost certain that it had already been removed from Gandhâra before their visit. This removal probably took place shortly after the conquest of Gandhâra by the Little Yuchi under Kitolo, or about A.D. 425-450, as Sung-Yun describes their first king as a worshipper of demons and a despiser of Buddhism, who was at war with the country of Kipin. The bowl was probably carried off by the people of Gandhâra, who emigrated westwards to the banks of the Arghandâb in the

[1] Giles's Record of the Buddhistic kingdoms, pp. 19, 20.

ancient Arachosia, where they founded a city named after their original country Gandhâra, which still exists as old Kandahâr at a short distance from the modern town of that name.

Sung-Yun entered Gandhâra in A.D. 520, and as he states that two generations had passed away since Laelih, the persecutor of Buddhism, had been set up as king of Gandhâra, the emigration of the Gandhâras cannot be placed later than A.D. 450. "They had a great respect for the Law of Buddha, and loved to read the sacred books." They took with them the famous Alms-bowl of Buddha and set it up in their new city of Gandhâr or Kandhâr, where it now stands "in an obscure little Mahammadan shrine." Dr. Bellew describes it as "a huge bowl, carved out of a solid block of dark green serpentine." The straight part above is carved with six lines of Arabic inscriptions, of which a copy was kindly sent to me several years ago by Sir Frederick Pollock. I forwarded the copy to my lamented friend Blochmann, but unfortunately it was lost or stolen on the way, and neither he nor I could ever learn anything about it. The inscriptions were of early date, as I remember reading the name of Subuktugin, and I think also that of Mahmud. A sketch of the bowl is given in Plate III from a photograph.

Unfortunately for the satisfactory identification of this bowl the translations of Fa Hian's description, which is the only one that we possess, differ very considerably, as will be seen in the following quotations from Chapter XII.

According to Remusat's translation: "The pot may contain about two bushels. It is of a mixed colour, in which black predominates. It is well formed on all four sides, about two lines thick, bright and polished."

According to Beal: "The bowl contains about two *Tan* (a dry measure equal to $1\frac{1}{8}$ gallons). It is of a mixed colour, but mostly black. The seams, where the four parts join together, are bright. It is about 2 inches thick, and is kept well polished and bright."

The third translation is by Giles: "It might hold over two gallons, and is of several colours, chiefly black. The four

joinings are clearly distinguishable. It is about one-fifth of an inch thick, and is transparent and bright."

As one would expect to find, the actual Alms-bowl from which Buddha ate his daily food—such a bowl would not have satisfied the belief of any Buddhist—just as the tooth of Buddha, now shown in Ceylon, is more like that of an elephant than the tooth of a man, so the Alms-bowl of Buddha preserved at Vaisâli, and afterwards carried off to Gandhâra, would have been at least five or six times the actual diameter of any real bowl. So also all the foot-marks of Buddha were always represented as of gigantic size.

The "four joinings" mentioned by Fa-Hian refer to the story of the kings of the four quarters—Indra, Yama, Varuna, and Kuvera—having each offered a bowl to Buddha, when he, wishing not to disappoint any one of them, accepted all four bowls and miraculously joined them into one in which the four joinings were distinctly visible.

The whole story about Buddha's bowl having been originally enshrined at Vaisâli had been quite lost before the time of Hwen Thsang's visit; and as Fa-Hian says nothing about its position when describing the holy places at Vaisâli, it would seem as if the site had been forgotten. Apparently Fa-Hian knew nothing about it until he heard of it accidentally in Ceylon. Even when he saw the Alms-bowl in Gandhâra, he is quite silent as to its original position in Vaisâli. This silence is, I think, a presumptive proof that a very long time must have passed since the removal of the bowl to Gandhâra, and that the date of the first half of the 2nd century A.D., which I have deduced from Târanâth's statement, is most probably correct. If the removal had been recent Fa-Hian would almost certainly have heard of it in both places.

Mention is made of the bowl of Buddha at a much later date, in A.D. 665, when the Chinese pilgrim Yüan-Chan saw it in the *Nava Vihâra* (or new monastery) when on his way from Balkh to Sin-tu (or India). The notice is confined to the remark that in company with a *Lokâyatika,* he "paid reverence to the water-pitcher of Buddha and other relics."

Of the existing remains at Vaisâli I have already given an account in my former report. During my late visit I made a few excavations across the ramparts, in the hope of finding some portion of the old walls. In this, however, I was disappointed, as the diggings disclosed only accumulations of broken bricks and rubbish, with a few uninteresting fragments of pottery. Amongst the fragments of pottery I found three clay whorls, one copper trenail, one clay pestle (*thâpi*), three beads of bloodstone, jacinth, and crystal, one square copper coin cast in a mould, with an elephant, Bodhi tree and other symbols. The only object of any interest was a burnt clay inkstand, with a large Buddhist symbol, and a short inscription in Gupta characters. A sketch of this is given in Plate IV, full size. I read the inscription as *Sri Vidasatya,* which I take to be the owner's name. The slab is $\frac{3}{4}$ inch thick, with ornamentation in all four sides. The ink receptacle expands inside in all directions. See Plate IV.

4.—BAKHRA.

Near the village of Kolhua, 2 miles to the north-west of Besârh, and 1 mile to the south-east of the village of Bakhra, stands the massive stone pillar known as the Bakhra *lât*, or monolith. The pillar evidently formed a part of the ancient monuments of the famous city of Vaisâli; but as it is now generally known as the *Bakhra lât*, I adhere to the popular name, and now proceed to describe the pillar and its surrounding remains separately.

The pillar itself is too well known to require a fresh description; but I may mention that it is the heaviest of all the Lion-monoliths, being 36 feet long, with a base diameter of 4 feet 2 inches, and an upper diameter of 3 feet $\frac{3}{4}$ inch. But the lower part of the shaft, just 14 feet in length, is at present buried under ground. Some portion of the ground, about 8 or 9 feet, is the gradual accumulation of rubbish which is found at all ancient sites; but the remaining 5 feet, which is sand only, I take to be a deposit left by some great flood

of the Gandak River. Some say that a *Saheb* dug a pit all round the pillar, and fired a shot at the mouth of the lion from below, which knocked off a crow held in his teeth, leaving only the tail behind, which is still to be seen in the lion's mouth; but the so-called tail is only the lion's tongue, which is represented as usual protruding from the mouth.

The high ground which surrounds the pillar extends for about 1,000 feet from north to south by 600 feet from east to west. The pillar stands on the southern half of the mound, and close by on the south there is a small deep tank, 240 feet in length from east to west by 140 feet in breadth. Immediately to the north of the tank there is a large ruined stûpa, which is still 20 feet high, with a diameter of 75 feet.

In my former Report on Vaisâli [1] I have identified the lion pillar and tank of Bakhra with the lion pillar of Asoka and the monkey tank to the south of it, which were seen by Hwen Thsang to the north-west of the city of Vaisâli. As the distance is not given, the pillar could not have been far away from the city, which agrees very well with the distance of 2 miles; and as the bearings are the same, I have no doubt whatever as to the absolute identity of the two places.

The following is the Chinese pilgrim's description of the monuments on this site:—

> "To the north-west there was a *stûpa* built by Asoka, and a *stone pillar*, 50 or 60 feet in height, crowned by a lion. To the south of the pillar there was a *tank*, which had been dug for the use of Buddha, when he dwelt in this place. At a short distance to the west of the tank, there was a second stûpa, on the spot where the monkeys had offered honey to Buddha. At the north-west corner of the tank there was a statue of a monkey."

By a comparison of this account with the accompanying map of the site and my description of the existing remains, it will be seen that the two correspond very exactly [2]. The only difference is in the height of the lion pillar, which the pilgrim describes as 50 or 60 feet, while, according to my

[1] Archæological Survey, Vol. I, p. 55. | [2] See Plate V.

measurements, it is only a little more than 45 feet above the water level:

Shaft below ground	14′ 0″
" above "	21′ 10″
Total shaft above water level . . .	35′ 10″
Capital including lion	9′ 5″
	45′ 3″.

My impression is that the pillar may have sunk several feet in the sand, as I could not feel the bottom of the shaft when I dug down 14 feet to the water level in 1862. I was also informed that the water level sinks down 3 feet lower in the dry season in the well of the court-yard. It is, therefore, quite possible that the pillar may have been 50 feet in height when seen by Hwen Thsang in A.D. 63.7 My measurement differs in detail from that of Mr. Stephenson; but the total height above ground is nearly the same:

	Stephenson, 1834.	Author, 1862-1880.
Height of shaft . . .	26′	21′ 10″
Height of capital to top of lion's head	6′	9′ 5″
	32′	31′ 3″

My measurement of the shaft in 1880 differed by only 1 inch from that taken in 1862.

The ruined stûpa immediately to the north of the pillar is clearly the monument that was erected by Asoka, but for what purpose is not stated. Its bricks are 13½ × 9½ × 2¼ inches. In 1862, I was informed by an old man that he was present, more than 50 years ago, when a Bengali dug into the stûpa and got nothing. I conclude that the Bengali was employed by Colonel McKenzie, the Madras antiquarian, whose name is recorded on the pillar with the date of 1814. When I saw the stûpa in 1862, there was a very large pipal tree growing on the top. This fell down in 1879, and its rotten remains were lying below in the end of 1880.

The tank to the south of the pillar is called simply *kund*, or *pokhar*, both terms meaning "pond" or "tank." But from the pilgrim's description there can be no doubt that this is the famous *Markaṭa-hrada*, or "Monkey Tank," on the bank of which stood the *Kûtâgâra* hall, where Buddha addressed his disciples after having announced to Ananda his approaching Nirvâna[1]. This position is assigned to the hall in the Divya Avadâna, in which it is said, "Un jour Bhagavat se trouvait à Vâiçâli, sur le bord de l'étang *Markaṭa-hrada*, dans la salle nommée *Kûṭâgâra* (la salle située au sommet. de l'edifice)[2]. I could find no traces of any buildings above ground, but there were several small eminences to the west and south of the tank which looked like heaps of rubbish from which bricks had been removed. I accordingly made excavations in all of these places, of which only one, marked D in the plan, gave any traces of a building. Here was found a thick wall running from east to west, made of well-burnt bricks 15½ by 9½ by 2 inches. Judging from its thickness this wall must have formed part of some large building, and most probably of the *Kûṭâgâra* hall, which we know was situated on the bank of the Monkey Tank. At the west end of the wall there were the remains of a small brick stûpa, of which several ornamented bricks were found lying about, together with a single circular brick 7¼ inches in diameter, with a rounded top and a square hole in the middle. This I take to have been one of the umbrellas of the pinnacle. Judging from the slope of the wedge-shaped bricks I do not think that the stûpa can have been more than 7 or 8 feet in diameter. In the position occupied by this small stûpa, Hwen Thsang places the stûpa which marked the spot where the monkey offered Buddha a pot-full of honey. I can scarcely suppose that the small stûpa which was found in the excavation was the monkey's honey-offering stûpa, although it certainly occupies the position described by the pilgrim. Perhaps it was only one out of a number of votive stûpas which had been dedicated by individual pilgrims.

[1] Turnour, in Bengal Asiatic Society's Journal, VII, 1002.

[2] Burnouf Introduction à l' histoire du Buddhisme Indien, p. 74.

Two other eminences, marked B and C in the map, were also excavated, but without any result.

At 720 feet to the north of the pillar there is a deep square hole, showing the position of an old temple in which a fine statue of Buddha was enshrined. The statue was found *in situ* in 1854 by the zamindar when digging out the brick walls. It is a life-size figure of Buddha seated under the Bodhi tree in meditation. It has been set up in a small temple built on the top of the old stûpa close to the pillar, and is now worshipped as Râm Chandr, while the tank has been renamed as the Râm Pokhar. On the pedestal is engraved the well-known profession of the Buddhist faith in mediæval characters of the 10th century. A second inscription records that the statue was the pious gift of Surya Deva, the son of Mânikya, for the increase of his own merit and that of his father and mother, &c.

Half a mile to the west of the pillar there are two high conical mounds (one crowned by a banian tree) which the people call Bhim Sen's *pallas* or banghi baskets, the pillar itself being the banghi pole. The mounds contain no bricks. They stand near the corner of a tank; but they do not form a part of its embankments. The tank is a modern one, excavated by the Rao Saheb of the district, whereas the two palla mounds are universally considered to be old. Some people, however, call them *Raja Bisâl-ka-Murcha*, or "Raja Bisâl's Fort," or more literally his "Battery."

5.—KESARIYA.

The old town of Kesariya lies to the east of the Gandak River, at from 28 to 30 miles to the north-west of Besârh or Vaisâli. It therefore corresponds exactly with the position of Hwen Thsang's ancient town, which had been deserted for ages, and of Fa-Hian's site, where the Licchavis of Vaisâli took leave of Buddha. Hwen Thsang places his site at less than 200 *li*, or less than 34 miles, to the north-west of Vaisâli, while Fa-Hian makes his site 5 *yojanas*, or 35 miles to the west. As the former pilgrim reckoned 40 *li* to the *yojana*, the same place is no doubt intended by both. According to

Hwen Thsang it was here that Buddha, in a previous birth, had ruled as a *Chakravartti* Raja, named Mahâdeva. At the present day the great stûpa is said to be the Deora of *Râja Ben Chakravartti.* The site also agrees with the description given by Buddha himself of the place where a stûpa should be erected over a Supreme Ruler. In speaking to Ananda Buddha told him that "for a Chakravartti Raja they build the *thûpo* at a spot where four principal roads meet." Now this description agrees most precisely with that of Kesariya, where two high roads cross, the one leading from Sâran to Champâran, and the other from Patna or Pâtaliputra to Betiya and Nepâl.

At this place, according to Fa-Hian, "Buddha presented his Alms-bowl to the Licchavis at the time of parting with them." At Vaisâli he had announced his approaching Nirvâna, and on his departure they had accompanied him "lamenting loudly," with the intention of following Buddha into Nirvâna, or to the scene of his Nirvâna. "But Buddha would not hear of it. Longing for Buddha they were unwilling to depart; whereupon Buddha produced a great deep stream which they could not cross, and then giving them his Alms-bowl as a memorial, sent them away to their homes. A stone pillar has been put up on which this is inscribed." The above is Mr. Giles's translation of Fa-Hian's account of the parting of the Licchavis from Buddha. Mr. Beal rather amplifies the translation of the latter part: "He then left with them his Alms-bowl as a memorial, and exhorted them to return to their homes. *On this they went back*, and erected a stone pillar on which they engraved an inscription to the above effect."

From a comparison of these two translations I make out that the stone pillar must have been erected near the home of the Licchavis, that is, at Vaisâli. And further, that the Alms-bowl of Buddha was also taken back with them. The great stûpa of Kesariya could not therefore have been raised over the Alms-bowl, but was simply a memorial stûpa built by the Licchavis to mark the spot where they had taken leave of Buddha. In my previous account of Kesariya I have

given a small plan of the ground around the great stûpa in which the "great stream" created by Buddha[1] is represented by the *Raja Ben-ka Digha*, an extensive sheet of water, 3,000 feet in length, which effectually bars all access to the stûpa from the south or Vaisâli side.

According to the Padma Purâna Raja Ben, or Vena, was a Buddhist[2]. The people, however, only know him as a great Raja, who, by his austerities, had become a *Chakravartti* or Supreme Ruler with superhuman powers. By virtue of his penance, his Râni, named Kamalâvati, was able to stand on a lotus leaf when she bathed. The site of her palace is still pointed out at Ranwâs or Raniwâs, three quarters of a mile to the north-north-east of the stûpa, and the tank in which she bathed is now called the Ganggeya Tâl, three quarters of a mile to the east of the stûpa. According to one account Raja Ben took no rent for his lands, but the more popular legend represents him as taking only a *sûp*, or "winnowing basket" of corn from each cultivator, both great and small. But afterwards he ordered that every one should give him a bit of gold the size of a grain of barley. The supernatural powers acquired by his austerities suddenly stopped, and as his queen was then bathing, the lotus leaf gave way under her and she was drowned. Then Raja Ben consulted his pandits, who told him that his Râni was drowned because he had raised the old land rent. "Then Raja Ben Chakravartti built the deora (or stûpa), and going inside with all his family, he closed the entrance by his magical powers and was seen no more."

The Ranwâs, or Râni's Palace, in which I made some excavations 19 years ago, was an old Buddhist establishment, with a temple 10 feet square inside, enshrining a colossal figure of Buddha. This statue was removed only two years ago by the Bengali Bâbu of the Râmgarh Indigo Factory. All the bricks have been dug out, and there is now only an earthen mound, 200 feet square, covered with fragments of bricks. In 1862 I was able to trace some portions of cells on the

[1] Archæological Survey of India, Vol. I, Pl. XXIII.

[2] Quoted by Troyer in Raja Tarangini, I, 405.

eastern side. I conclude therefore that the Raniwâs was the site of a large Buddhist monastery with a vihâr, or temple, inside. According to some people the mound was also called *Gorai;* but the common name which everybody knows is Raniwâs, or the "Palace of the Râni" of Raja Ben Chakravartti.

6.—SÂGAR-DIH.

In 1862, when I was at Kesariya, I heard of a mound of brick ruin called *Bhisâ,* which was described as being covered with palm trees. It was said to be situated 3 miles north-by-east from Kalyânpur, and a short distance to the north of the village of Sâgar on the road between Kesariya and Motihâri. Again in 1880, when in the neighbourhood, I heard of the mound of Sâgar-dih; the name attracted my attention and I made further enquiries about the place. I was then assured that it was a solid brick mound like that of Kesariya, but not so high, and I at once determined to visit the place.

Sâgar-dih, or the mound of Sâgar village, is also called simply *Bhisâ,* or "the mound," and is attributed to Raja Sagara, the solar hero. It is therefore also known as Sâgar-garh, or "Sagara's castle." It is 13 miles to the south of Motihâri, and 10 miles to the north-east of Kesariya. Its position is shown in the accompanying map. It stands on an elevated piece of ground 500 feet long by 300 feet broad, on the eastern bank of an oblong sheet of water called Gaya-Pokhar. Nine hundred feet to the south-east there is a fine large tank, 1,000 feet square, which is called simply *Pokhar,* or "the tank," and sometimes *Bauddha Pokhar,* which seems to point to the Buddhistic stûpa close by. Its position in the midst of a vast plain of low-lying rice-fields is not an inviting one, as the country all round it must be a wide swamp in the rainy season.

On the eastern embankment of the Bauddha Pokhar, there is a small shrine in the shape of a round brick platform 3 feet high, with a single knob on the top. This is the usual form of the Grâm Deota, or deified ghost, which is so extensively worshipped by all the lower classes. It is chiefly attended

on Sundays and Mondays, when a young goat or sheep is sacrificed and flowers are offered.

At the south-west foot of the mound there is a small brick tomb of Ghulâm Husen Shah, who is more commonly known by the name of *Mallang*, or "the madman." It is a small brick building, only 13½ feet square, but it has 15 *bigahs* of land attached to it. The present occupant is the fourth in descent from Mallang, so that the shrine may be about 100 years old.

The mound is 37 feet high, with a circular base nearly 200 feet in diameter. Due east, a few hundred feet, there are two bridges on the high road, one of them with six piers and two abutments, which, from their dimensions, must contain about 4,500 cubic feet of solid brick-work, all of which was taken from the old stûpa on the mound by one Bishannâth Bâbu 25 years ago, when he was making the road. Of course many of the bricks must have been obtained from the lower portion of the mound; but as I calculate that the stûpa in its present state wants only 3,400 cubic feet of brick-work to complete it, I think it must have been nearly perfect when the Bâbu despoiled it.

I dug a trench all round the building outside as well as a shaft down the centre, by which I ascertained that the stûpa stood on a paved terrace raised 20 feet above the ground. I sank both excavations below the foundations of the stûpa. The shaft was 12 feet in diameter at top and about 9 feet below. At a depth of 12 feet the size of the bricks suddenly changed from 15 by 8½ by 2¼ inches to 17½×9½×3¼ inches. This was the level of the plinth on which the building was erected. At first I thought that the large bricks might have been made specially for the plinth of the stûpa and the pavement of the terrace. But it afterwards struck me that they might have been the remains of a former stûpa which had become ruinous, and this, I think, must actually have been the case, as I found, amongst the large bricks at the bottom of the shaft inside the roots of a decayed palm tree standing quite upright. From this I conclude that when the present stûpa was begun, the ruins of the previous building must have been

overgrown with jungle, which was all cleared away and the top levelled, leaving the roots of this single palm embedded in the bricks of the older stûpa. There were 13 courses of large bricks forming the plinth of the existing building which was 4 feet deep. If this plinth was the remains of a previous stûpa, as I suppose, then the old building must have been considerably larger by twice the breadth of the plinth, or twice 5 feet 2 inches.

In plan the present stûpa is a circle of 22 feet diameter at base, which decreases to 19½ feet at the top of the ruin. In section the lower part for 4½ feet consists of a few bold mouldings, above which for 3 feet 2 inches the wall is quite plain. Then comes a band of moulding, 8 inches deep, supported on 6-inch dentils or brackets [1]. The wall is then divided into 14 faces by plain pilasters, 8 inches broad, without bases. They must have had capitals however, as I found a single piece of brick carved with a volute at one end similar to the volutes which I have seen in other brick capitals. The whole of the upper part of the stûpa above the middle of the pilasters has been removed; but amongst the bricks lying about, I found a single specimen with a semi-circular end and sloping sides, which must have formed part of some circular ornament of the pinnacle. I found also that the bricks of the hemisphere had been made of two kinds, one with the long face carved, and the other with the short face carved, so that they must have been built as headers and stretchers. That they formed part of the hemisphere was proved by their being slightly bevelled on the outer or curved edge. One stretcher was 14 inches long outside by 12½ inches inside, and 8¼ inches broad.

Two large cowrees in good preservation were found inside the shaft, but nothing was discovered from which the age of the building might be inferred. From the general appearance however, as well as from the relative proportions of height and diameter, I conclude that it must be a mediæval building, probably of the 9th or 10th century. That it cannot be older

[1] See Plate VI, for a map of Sâgar Dih; and Plate VII, for a Plan and Elevation of the stûpa.

is, I think, proved by the discovery of the roots of a palm tree embedded in the brick-work of a previous stûpa. What may have been the age of this older stûpa can only be guessed. It must, however, have been several centuries older than the present stûpa, as we must allow a long time for it to have become so ruinous that only its foundation was left to be overgrown with palm trees.

The great paved platform, 20 feet high and 175 feet in diameter, on which the stûpa was erected, must of course be as old as the original stûpa. It was faced with a wall of brick all round, as I found this outer wall at four different places selected at random wherever the jungle was less dense. As the bricks of this wall were all of the smaller size found in the later stûpa, I conclude that the wall itself is most probably of the same age. Apparently the wall sloped inwards, as I found in one place that only the three lower courses were perpendicular, above which four courses were stepped inwards, about 3 inches in each course, followed by another course 6 inches still further back. Above this the face of the wall was broken; but as continuous courses of bricks could be traced upwards on the face of the mound, I think it probable that the wall gradually receded until it reached the paved court on a level with the base of the stûpa.

There is no tradition connected with the Sâgar Dih, except the common story which is told at so many other places, and which probably belongs to the old Buddhist times when travellers received hospitality in the monasteries. Formerly, the people say that travellers used to find cooking pots lying ready for their use; but an avaricious Baniya having carried off some on his pony, the cooking vessels have never been seen since.

7.—SITA-KUND.

Sita-kund, or "Sita's tank," is a circular pond, 140 feet in diameter, situated near the middle of an old fort without name, 10 miles to the south-south-east of Motihâri, and half a mile to the north of Madhuban on the Bûr Gandak, or Old Gandak, River. The site is evidently an old one, but nothing whatever of its history, and not even its name, is known to

the ignorant *jogis* who now live there. The ramparts of the fort are formed of two separate brick walls, with $8\frac{1}{2}$ feet of earth filled in between them. The outer brick wall is 10 feet thick, but the inner one is only 3 feet, so that the rampart is exactly $21\frac{1}{2}$ feet thick. The fort is an irregular square of 450 feet each side. The north and east sides are quite straight, but the other two sides are irregular, that to the west being only 350 feet long, with a projection in the southern half, which makes the south side with its salient angle about 550 feet long. There are large round bastions at the corners and in the middle of each face. The brick walls are still from 10 to 12 feet in height, but they must have been much higher originally, as the earthen rampart is generally about 20 feet in height, with a base of from 50 to 60 feet. The whole height of the rampart with its parapet could not therefore have been less than 30 or even 35 feet. In some places, on the west and north, there are traces of a ditch. Altogether, the Sita-Kund fort must have been a place of some strength in Hindu times when guns were unknown, and thick lofty walls could only be attacked by escalade[1].

On the east, the west, and the south sides there was a single entrance, and on the north there were apparently two gates; but the rampart on this face is so nearly obliterated that I could only make a guess at the position of the gates by the depressions on the edge of the mound.

The holy tank is a deep circular pond, with stone and brick stair-cases on three sides, leading down to the water's edge for the convenience of bathing. A great *mela* is held here annually on the *Râm Navami* of Chait, or 9th day of the waxing moon, when several thousands of people assemble to do honour to Râma and Sitâ. Near the north flight of steps there is a broken stone bull and a *lingam*, with the remains of a floor of an old temple of Siva. To the south-east of the tank there is a brick temple of Mahâdeva as Girijâ-Nâth, or the husband of the mountain-born goddess Girijâ or Parvati.

[1] See Plate VIII, for a plan of the Sitakund Fort.

On the southern rampart, close to the middle bastion, there are two small places of worship under trees, one dedicated to *Garh-debi* and the other to *Baran Bir*. The former is the tutelary goddess of the fort, but the latter is the shrine of a deified ghost, or spirit of a man who had met a violent death. Nothing, however, is known about him. On the top of the western rampart, immediately opposite the principal temple, and under the shade of a magnificent tree, there is a small terrace called *Jogi-ka-baithak*, or the "Hermit's Seat." In the northern part of the fort there are a few ruinous *Samâdhs*, or Tombs, of former jogis.

But the principal temple which stands close to the west side of the tank is a white-washed building, 27 feet square, with octagonal turrets at the four corners and a domed roof. It looks exactly like a Muhammadan tomb; and I have a very strong suspicion that it really was a tomb, which was appropriated by the Hindus during the troubled times of the break-up of the Delhi empire[1]. Inside, under a separate canopy, which appears to be a late construction, there are the following seven black stone statues and one smaller figure of a different kind :—

1. Male figure, standing 2½ feet high, with 5 heads and 20 arms. It is called Vishnu by the jogis, but is clearly a statue of Râvana, the ten-headed king of Lanka, who carried off Sitâ.
2. Standing figure of Suriya, 2 feet high.
3. Four-armed figure of Vishnu, 1 foot 11 inches high.
4. Eight-armed Ganesa, 2 feet 4 inches high.
5. Four-armed Ganesa, smaller.
6. Mahesasuri Devi.
7. Four-armed Durgâ sitting on Lion.

In this list it is noticeable that there is no figure of Râma or of Sitâ, although the name of the Sitâ-Kund, and the presence of a statue of Râvana, as well as the annual bathing on the *Râm Navami*, are clear proofs that the place was originally dedicated to the worship of Râma and his bride Sitâ.

[1] An undoubted case of appropriation by the Hindus of the neighbouring town of Madhuban will be mentioned presently.

713

I searched all round the present tomb-like building for traces of a former temple. I found no walls; but the numbers of carved stones and ornamented bricks lying all about showed that some fine temple had once existed here. The carved and moulded bricks were of the usual Hindu patterns, but amongst them I found two which I had not seen before.

Outside the north-east corner of the fort there is a fine large tank upwards of 100 feet square. The excavated earth seemed to be so little weathered compared with the ramparts of the fort that it struck me the work must be of more recent date. But none knew anything about it, and the pond is called simply *Pokhariya*, or "the Tank." Such is fame! The tank was made to hand down the name of the maker; but both the name and the profession of the maker have been long forgotten.

8.—BEDIBAN.

Bediban is another fort enclosing a Hindu shrine. It is situated about half a mile to the south-west of the town of Madhuban, and 1 mile to the south of Sita-kund. It is more than twice the size of Sita-kund, being 925 feet long from north to south, and 670 feet broad, with an average height of 12 feet above the fields outside. The ramparts appear to be of earth only. They are thickly covered with large trees, and are entirely surrounded by a broad shallow ditch. Two hundred feet from the northern end of the enclosure there is a lofty terrace, 20 feet in height, surrounded by a brick wall, with two long flights of steps on the north and east. The terrace is 91 feet long from east to west, and 68 feet broad. On the western half of this terrace stands a domed building, 16½ feet square, with a veranda or portico on the entrance side, which faces the east. The only object of worship in this temple is a stone with a Muhammadan inscription, which is called *Bhagwân-ka-charan-pad*, or the "foot-prints of Bhagwân"! The stone is 2 feet square and 1 foot thick, with seven lines of Arabic writing in the usual raised letters. Unfortunately the daily libations of *ghi* and

water have injured the letters so much that the record is not very legible. Apparently it is dated in A.H. 847. The words *Sanh sabâ arbain*, or "the year seven and forty" are quite plain, but the hundred word is not so clear; it looks like *Samân mayat*, or 800; a copy of this inscription is given in Plate IV. The name of Mahmud occurs in it, and if this be the name of the reigning king the record must belong to Mahmud Sharki of Jaunpur, who reigned from A.H. 844 to 863.

In this case we have not only the appropriation by the Hindus of a Muhammadan tomb as a place of worship, but the still more strange adoption of an Arabic inscription as an object of worship under the name of "Bhagwân's footprints."

9.—SÂRONGARH.

Sârongarh, or Sarvangarh, is an old fort situated on the north bank of the Bûr Gandak, 5 miles to the north-east of Motihâri. It is also called *Nonachâur*-garh, or the "fort of Nonachâur," a Dusâd, who is said to have reigned there. The mound is high and covered with old bricks and jangal. Some portions of the brick walls also remain.

Nonachâur, the Dusâd, is the hero of the Subahi-garh legend, and if he is the same person as the owner of Sârongarh, the lover of the Princess Subahi must have been at least a petty chief, although of low caste. I did not visit Sârongarh, as I was informed that there were no remains except some ruinous brick walls. It is worthy of notice that all the oldest places in this country are situated on the banks of the Bûr Gandak, or Old Gandak, River.

10.—KASTURIA.

On the west side of Sareya, near the Little Bakeya Nala, and 16 miles nearly due east from Motihâri, there is a large mound of brick ruins, called Kasturia, 160 feet long by 100 feet in breadth, and 4 or 5 feet in height, which is said to be the remains of an ancient town. To the west of the mound there is a gigantic Pâkar tree (*Ficus glomerata*), about 15

feet in diameter, under which is a seated female figure, which the people know as Durgâvati Râni, but which appears to be the goddess Durgâ, as she holds the usual bow and arrow. The stone is much injured below, but the figure of a lion, on which the goddess is seated, is faintly traceable. She has eight arms, and the figure is altogether the usual representation of Durgâ, as *Ashtabhuja Devi*, or the "eight-armed goddess." On one side three broken arms still remain. The stone is partly enclosed by the tree. It is 3 feet 5 inches high and 2 feet 3 inches broad. There is also a broken figure of Vishnu, and a carved stone 2 feet 11 inches long, 9 inches broad, and 6 inches thick, which looks like a piece of a door-jamb, or architrave, as there is a figure on it with bands of flowers.

The mound is said to be the remains of a Cheru Raja's palace. It has been dug up in all directions for bricks, which measure 13 by 10 by 2½ inches. The fields for half a mile all round are strewn with broken bricks. Durgâvati Râni is said to have been the wife of one of the Cheru Rajas. One day when she was seated under the Pâkar tree, a Banjâra came up to her, and tried to take off her bracelets and other ornaments. She prayed for assistance, and was at once turned into stone, with all her ornaments.

11.—HARWÂ-BARWÂ.

During my tour in Tirhût I heard repeatedly of two brothers named Harwâ and Barwâ, but no one could give any precise information as to the place of their abode. My Assistant, Mr. Carlleyle, had heard of them some years ago as Harewa and Barewa, who gave their name to two mounds near Nonaora, 14 miles to the north-east of Motihâri. According to the greater number of my informants, they were two Dusâd brothers who made tanks near Jihuli on the Bûr Gandak; some even affirmed that their Jailkhâna was at Jihuli or *Ban Jehuli* as they called it. But as I approached towards Jihuli I found that their *locale* became more uncertain, although everybody knew the story of their exploits.

I have already mentioned that the Dusâds are a low caste who keep pigs. The chief objects of their worship are three of their ancestors who fell in fight, named Râha (or simply Râh), Sales [1], and Gureya. Of the first and last I could learn nothing; but Sales is said to have been the Dusâd Raja of a place now called Sales, near Jihuli. He was a companion of Harwâ and Barwâ, and shared their fate, according to the most detailed account which I was able to obtain. The two brothers were powerful Rajas of Neörpur, or Newarpur, which I take to be the Nonaora of Mr. Carlleyle's informant. They were very warlike, and had plundered and killed many Rajas. At that time *Lorîk* and *Seür* (or Sirak) were two neighbouring Rajas who lived in Gaura. Lorîk deserted his wife Majhar and eloped with Chanâyin to a place named Hardi, where he was opposed by Raja Malwâr, an Ahir, whom he conquered. Then the two chiefs became friends and went to bathe together. When Raja Malwâr's sheet dropped from his shoulders his back was seen to be marked with numerous scars. "What are those scars?" asked Lorîk. Malwâr answered, "whenever Harwâ and Barwâ come this way they *bite* us and leave these marks." The Lorîk declared that he would not eat in that village until he had met Harwâ and Barwâ. But Malwâr told him that he could never reach them on foot, and so he lent him a horse which carried Lorîk to Newarpur by sunrise the next morning. Harwâ and Barwâ were then out hunting, but Lorîk went after them and fought them both, and killed all their followers. The brothers then sought the aid of their sister's son Kumâr Angâr, but Lorîk killed all three, after which he returned to Hardi, where he lived happily with his mistress Chanâyin, and gave up the kingdom of Newarpur to Bari Chakidar Dusâd. Such is the story of Harwâ and Barwâ and their conqueror Lorîk, which is in everybody's mouth. Even in this brief notice it is sufficiently childish; but the songs about Lorîk are even more puerile. According to one of the most popular of these ballads, Lorîk was a hero of superhuman strength, who brought away from

[1] I have since learned that the name of Sales is known as far eastward as the Kosi River.

his last fight the spoils of his enemies fastened round his waist. These are given in detail as—

> Asi man ka seli, chaurâsi man ka khâr,
> Man pachatar hè jambu katâr,
> Sât se man sat seva he, Bâwan man ka Sone muth katâr;
> Baïs man ka jhilmil, asi man ka lohabandâ,
> Sât gâri ka bharti Lorîk bandhe kamar lagai.

I am not quite certain of all the terms here used; but as well as I can make them out they are as follows:—

> 80 maunds of spears (sela),
> 84 maunds of straight swords [khâr],
> 75 maunds of Jambu daggers,
> 700 maunds of Satseva (?).
> 52 maunds of golden-handled daggers.
> 22 maunds of Jhilmils (barred helmets?)
> 80 maunds of iron-bound maces (lohabanda).
> 7 cart-loads (of armour) Lorîk bound about his waist.

Of Lorîk himself I could learn nothing more than that he was an Ahir.

12.—DEOKALLI.

Deokalli is the name of a group of temples situated on a square mound, about 15 feet high, near the village of Dharmpur. It is 4 miles to the east of Shewpur, and 11 miles to the west of Sitâ-Marhi or Mahila. The court-yard is a square of about 200 feet, enclosed with a brick wall which forms the outer edge of the mound. The entrance is on the west, a long flight of steps leading up from a fine lake a quarter of a mile in length from east to west.

The principal temple named Bhuvaneswara holds a black stone *lingam* of irregular shape, like a meteorite, and about 11 or 12 inches in diameter, but flat on the top. This temple is evidently old, as its floor is some 8 or 9 steps below the level of the court-yard in which it stands. The people attribute it to the *Satjug*, and say that it is the oldest temple in this part of the country; but unfortunately it is completely whitewashed, so that it is difficult to ascertain its age. There are several carved stones inside, and outside there is a large *lingam*, about 3 feet high and 2 feet in diameter, which looks like a piece of a monolith pillar.

An annual *mela* is held here on the *Sivarâtri*, or last day of the waning moon of Phâlgun.

Some people call the Deokalli mound *Draupadgarh*, and affirm that it was the fort of Raja Drupada. We may accept the name while we repudiate its connection with the father of Draupadi of the Mahâbhârata.

13.—SUBHEGARH.

Subahigarh or Subhegarh is the name of a ruined fort situated in a bend of the Jogâ River, an old branch of the Bâgmati, which surrounds it on all sides. The Old Bâgmati, which formerly flowed upwards of 1 mile to the westward, suddenly changed its course sixteen years ago, and came direct down upon Subahigarh, which turned it towards the south. But after washing the western face of Subahigarh, it resumed its western course, and rejoined the main channel several miles to the south. On the north and east faces the channels are artificial. The Old Bâgmati is from 20 to 30 yards broad, and 5 feet deep at the ford, a short distance above Subahigarh. The place is 18 miles to the west-north-west of Muzaffarpur in Tirhût[1].

The fort is 1,300 feet long from north to south by 400 feet broad. The highest point of the ramparts is not more than 10 feet above the fields to the north and east, and the general level of the interior is 2 or 3 feet lower. The walls were of brick, but they must have fallen down long ago, as there are very few bricks now remaining, except on the river faces to the west and south. The bricks are 13 by $8\frac{1}{4}$ by $2\frac{1}{2}$ inches. Near the middle of the fort there is a high mound about 150 feet square with remains of walls, which is said to have been the residence of Raja Suhel De. At a short distance to the south, there are two Muhammadan domed tombs of Ghulâm Mahiuddin and Muhammad Jubâr, which are only 50 years old; and still further to the south there is a third tomb with a small Idgâh. The Raja is said to have been a Rajput, and the last of his race; his only child

[1] See Plate IX.

being a very beautiful daughter named Suhel Debi, or, according to the more common belief, Subahi Debi. After her father's death she was sought in marriage by many princes, but she refused every one, and at last only consented to marry a man who should be able to count all the palm-trees in her fort. At that time the whole place was covered with palm-trees, of which not above thirty now remain, and the task of counting them was thought to be quite impossible; many princes tried but failed. It was, however, accomplished by a Dosâd named Nona Châur, an inhabitant of the neighbouring village of Sugari or Sukari. In the Atlas map it is called Souri-deeh, which is only a corruption of Sukari, or Suhari-dih, or "Pig's village," and was so called because the Dosâd inhabitants keep pigs. The Dosâd succeeded by first tying a piece of string round every palm-tree, which is said to have occupied him for some months, and when no tree could be found without a string he took off all the strings and counted them. He then claimed the hand of the princess, but she was so overcome with shame at the thought of being married to a man of such a low caste, that she prayed that the earth would open and swallow her up. Her prayer was heard and the earth at once opened under her, but as she was sinking the Dosâd rushed forward, and seizing her by the hair cut off her head and put a red mark on her forehead with a piece of brick. Her body sank into the ground, but her head remained above and was turned into stone, which is still to be seen inside the fort.

Some people say that the Raja was a Bâbhan or Brahman cultivator. Others say that Suë or Subahi Debi was the queen of a Cheru Raja, and that on her husband's death she offered to give her daughter to any one who could count the palm-trees in her fort. The task was successfully achieved by a Dosâd in the way already noted, and the lady's head was also cut off and turned into stone as before.

The stone head of Subahi Debi is said to have been carried off some years ago by a Brahman. The only remains of sculpture now in the fort is a broken pedestal of stone, with fine small figures carved on the lower part. The original

statue was most probably broken by the Muhammadans when they first occupied the fort; and the head being loose and above ground, while the body was under ground, the above curious story was invented to account for the stone head. I got two copper coins of Tughlak Shah at Subahigarh, and as we know that he passed through Tirhût on his way to Simraon and Bengal in 1323 A.D., I think that the destruction of Suhel-De's fort may be ascribed to him. I judge the site to be an old one from its happy position in the bend of the Jogâ River as well as from the large size of the bricks which formed its walls.

14.—ANDHÂRA—METEORITE.

Andhâra or Ujyân is a small village on the bank of the Parewâ, or Parwâ Nala, on the bed of the Bâgmati, 4 miles to the west of Sitâmarhi, and 30 miles to the north of Muzufferpur. Here, on the *amâvasi* of Agahan (the conjunction or new moon of Agrahayan = 2nd December 1880) at 4 o'clock in the afternoon, a sound like that of a gun was heard, and two Brahmans of the village saw a dark ball fall in a field to the south-west of the village. It is described as having come down almost perpendicularly, but the sound was heard in the west, and a small cloud of dust rose up where it struck the ground. On picking it up it was quite warm and appeared to be white, but it was only covered with dust, and on washing it, its colour became quite black. I heard of its fall a few days afterwards when on my way to Muzaffarpur, and I visited the place on the 30th December.

My chief object in going to Andhâra was to witness the rise of a new worship, which may serve to throw light on the history of several of the *lingams* of Siva, which are very probably only stones that fell from heaven, like the Diana at Ephesus. "What man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter[1]."

[1] Acts of the Apostles, XIX, 35.

Immediately after its fall the meteorite of Andhâra became an object of worship. Two Brahmans at once established themselves as its ministering priests, one of them of course belonging to the village, but the other was a wandering Brahman or *Jogi* from Benares. I heard that it had been visited daily by crowds of people, latterly by as many as 500 a day. At the time of my arrival, about 8 o'clock in the morning, there was a continuous stream of people from all quarters. During the forenoon the stream became less continuous, and about midday was intermittent. I saw parties of 5, 10, 15, and 20 still coming from all sides. I counted one party of 23 people. During the early morning there could not have been less than 300 people present between 8 and 10 o'clock, and nearly as many more came before 2 o'clock. I counted roughly 400 persons up to 11 o'clock. On Sundays, they are said to be many more, certainly more than 1,000, and probably not less than 2,000. On the following Sunday, when I was encamped at Kura, 2 miles to the south-west of Parsoni, and 7 miles to the south-south-west of Andhâra, the people were flocking to see the meteorite in a continuous stream. I estimated that not less than 4,000 people must have passed my tent ; and as there were three other roads as much frequented as the other three sides, there could not have been less than 10,000 visitors on that Sunday.

The people at Andhâra asserted that the offerings made at the shrine amounted to as much as Rs. 20 a day, and that Rs. 400 had been collected up to the time of my visit, that is, in 28 days. The Jogi, however, denied this, and admitted only Rs. 4 or 5 a day. But as almost everybody gives something, however small, say from one *paisa* to two annas (a two-anna piece was seen by my servants on the 27th) 600 *paisa* or 150 annas, or nearly Rs. 10, would be a minimum daily collection.

A brick temple had already been begun, and at the time of my visit the walls were about 2 feet high. The votaries crowded in to make their offerings of flowers, sweetmeats, milk, rice, water, bel-leaves, besides money, both silver and copper. Two bel-trees close by had already been stripped

of their leaves. After making their offerings the people knelt down in front and with joined hands muttered some prayers. One old woman, who seemed to be particularly earnest, even clasped the stone.

When the crowds of votaries had somewhat lessened, I got a good view of the stone. It was about the same size and shape as a common loaf of Indian bread, flattish below, and rounded above, and $4\frac{1}{4}$ inches in height; its colour was apparently quite black. On one side there was a deep indentation as if a piece had been broken off. During the course of the day I heard that the missing piece had been found the day before in a field near the village of Rusâri, half a mile to the west of Andhâra. When brought, the two stones were found to fit exactly. After 3 o'clock, when the crowds of votaries had gone off to their homes, I examined the stone quite close. It was quite black, flattish below and rounded above. I did not touch it, but it was measured before me by one of the attendant Brahmans. Its shape was oval, $6\frac{1}{4}$ inches by $4\frac{1}{2}$ in length and breadth, and $4\frac{1}{4}$ inches high. Its weight was said to be about 3 seers, or 6 pounds. The circumference was $16\frac{3}{4}$ inches. By this measurement the diameter is 5·366 inches, and by that of the two diameters the mean is 5·37 inches.

This new *avatar* of Mahâdeva has received the name of *Adbhuta-Nâth*, "the miraculous or wonderful god," and its fame has spread all over the districts of Tirhût and Champâran.

15.—SITÂ-MARHI.

The ancient country of Mithila or Videha would appear to have comprised the whole of the present district of Champâran and the greater part of Darbhanga. This was the native land of Sitâ, the bride of Râma. To the south was the country of the Vrijis, whose capital was Vaisâli. The capital of Mithila was Janakpur, so named after Raja Janaka, the father of Sitâ. But the most holy sites in the district are *Sitâ-marhi* and *Sitâ-kund*. At the former place she is fabled to have been born or produced from the earth, while at the

latter she is said to have bathed when on her way to be married to Râma.

Sitâ-marhi, or Sitâ's temple, lies on the west side of Mahila, 48 miles to the north-west of Darbhanga, and 35 miles nearly due north from Muzaffarpur. Mahila is a large town on the west bank of the Little Bagmâti River, which is here a sluggish stream about 25 yards broad and only 3 feet deep. The temple of Jânki (or Janaka's daughter) is apparently quite modern, not more than 50 or 60 years old. There are three stone figures with mother-o'-pearl eyes, which represent Râma, Sitâ, and Lakshmana. Three other temples of Hanumân, Mahâdeva, and Ganesa are also quite new.

The following story of Sitâ's birth I quote from Professor Dowson :—

"Sitâ, a 'furrow'—In the Veda Sitâ is the furrow, or husbandary, personified, and worshipped as a deity presiding over agriculture and fruits. In the Râmâyana and later works she is the daughter of Janaka, King of Videha, and wife of Râma. The old Vedic idea still adhered to her, for she sprang from a furrow. In the Râmâyana her father Janaka says: 'As I was ploughing my field, there sprang from the plough a girl, obtained by me while cleaning my field, and known by name as Sitâ (the furrow). This girl sprung from the earth grows up as my daughter'. Hence she is styled Ayonija, 'not born from the womb.'—Hence Sitâ is also known as Bhumija, Dharni-suta, and Pârthuni, all meaning 'daughter of the earth.'"

16—KATRA.

Katra, or Akbarpur, is a large ruined fort on the Joga Nala, 16 miles to the west of Darbhanga, and same distance to the east-north-east of Muzafferpur. I did not hear of the place until I had already left it behind, otherwise I should certainly have visited it, as my informants described it as the largest mound near Muzaffarpur. It is said to possess a statue of Châmunda Devi and other figures, while the fort mound is described as being covered with very large old bricks. The Joga Nala is an old bed of the Bâgmati River.

17.—KÂKO, OR HUSENPUR-KÂKO.

The old town of Kâko is situated 5 miles to the east of Jahânâbâd, and just half way between Gaya and Patna. At the south-west corner there is a large lake called *Parihâs-Pokhar*, nearly half a mile long from east to west by 700 feet broad. On the east side there is a smaller sheet of water named Kunâra. The Parihâs-Pokhar is more generally known as the Khazânah, or "Treasury," because its waters are a treasure to all the country around. It is said to have been made by Râni Kekayi.

There are three great mounds at the south-west corner of the town, each called *garh*, or the fort. The largest of them has been repeatedly dug into for bricks; but several old massive walls still remain made of large well-burnt bricks, 14 by 10 by 3 inches. I traced several rooms, but I could not make out the nature of the building. The mound itself is square. It may have been a monastery, as I discovered the pedestal with the feet of a small standing figure in the middle and two standing attendants, which looked like a Buddhist sculpture. It bore the following inscription in mediæval characters of the 9th or 10th century :—

> Dâda dharmman Vânija Sri Râma Nâga,
> Madhusudana sutam mâta pittam Sasura
> Isâ ana * gu.
>
> "The pious gift of the Baniya Sri Râma Nâga, the son of Madhusudana, for the benefit of his mother and father and father-in-law, * *."

This is the first instance that I have come across of a man remembering his father-in-law. For, in India, the wife's father is generally a bore, and often a nuisance, so that the name of *sasur* has now become a common term of abuse.

There are, besides, several sculptures and architectural remains. In the middle of the village I saw two large granite pillars with the lower half of the shaft square and the upper half octagonal, as in most pillars of the Gupta period. It is said that there were originally four of them, and that they

belonged to a mosque, which may be quite true; but it is equally true that they are old Hindu pillars. Near the south-west mound I saw two broken pillars of the same kind, as well as a piece of the jamb of an old Hindu Temple doorway. Under a banyan tree near the village several broken sculptures are collected, amongst which I recognised the following:—

Fragments of a *Navagraha* slab;
Broken Surya, with 7 horses on pedestal;
Three *Lingams* of Mahâdeva;
Small group of Hara Gauri;
Small figure of Vishnu;
Stone stool with 4 feet;

On the north bank of the lake there is a Muhammadan dargah or shrine of Bibi Kamâlo. She is said to have been the daughter of the Saint whose tomb is on the bank of the Ganges at Jathuli, to the east of Patna. Her sister's husband was the holy man whose tomb is at Muner, near the junction of the Son with the Ganges. Lastly, this sister's son is said to be the Saint whose dargah is at Bihâr.

The building consists of a small brick masjid and an open tomb, which stand in two different courts of the quadrangle. Between them there is a battlemented gateway with a well-cut inscription in raised letters on six different bricks. Unfortunately the inscription is much injured, and it is also apparently imperfect in the number of the bricks which have been reset in lime mortar. Their arrangement, too, is open to doubt. They are placed in a single line in the order A, B, C, D, E, F, shown in the accompanying plate. On B is the name of Ahmad Husen, who is said to have been the Governor of the town. On E are the words *Satin wa tisamayat*, or 60 plus 900. The unit, if any, has been lost. The hundreds may also be read as *sabâmayat* or 700; but the other reading seems the more probable, as the inscription seems to belong to the time of Ahmad Husen, the Governor who repaired the tomb and masjid [1].

The stone inscription, which is lying loose inside the inner court-yard, was most probably the original record of

[1] See Plate X for these inscriptions.

the masjid and tomb of Bibi Kamâlo. The top line gives one of the usual openings of these inscriptions for the building of a masjid: *Kâl-ul-nabi*, &c. "The prophet (on whom be blessings) said, 'He who builds a mosque in this world for him God will prepare a mansion in paradise.'" In the second division of the second line I read the name of Shah Muhammad, who is probably Jalâlud-din Muhammad of Bengal. If so, the masjid and tomb of Bibi Kamâlo will date from his reign, A.H. 817-834 or A.D. 1414 to 1431. This agrees with the date of her sister's son, the famous Makhdum Shah Sharaf-ud-din of Muner, who died in the beginning of the 15th century[1].

Bibi Kamâlo is said to have come to Kâko in the time of Raja Kanak and his wife Râni Hansa. The Raja was a Buddhist, but in spite of his religion he is believed to have sent some food made of rats' flesh to Bibi Kamâlo. When the dish arrived the rats became alive, and the holy woman cursed the Raja. At once the city of Kâko was turned upside down and the Raja was buried in the ruins.

Other stories say that her husband got tired of his life at Kâko and wished to return to his native place, leaving his wife behind him. Accordingly he slipped away and walked until night-fall, when he went to sleep; but when he awoke in the morning he found himself in his own house at Kâko. Nothing daunted he started off a second and even a third time but with the same result, owing to his wife's miraculous powers. The husband's name is not known[2].

Bibi Kamâlo is looked upon as a half-mad or inspired woman, and numbers of stories are told of her eccentricity. One of them has become a proverbial saying—

Sârâ Kâkô jal gaya
Bibi Kamâl soï rahin
"When the whole of Kâko was burnt to the ground,
Bibi Kamâlo slept quite sound."

Her spirit is believed to haunt the place, and people from all the country round, both Hindus and Musalmans, come to

[1] Blochmann, in Journal, Bengal Asiatic Society, 1868, p. 7.
[2] This legend was also related to Mr. Beglar, Archæological Survey, VIII 65.

her shrine to propitiate her. All who are haunted by ghosts, or afflicted with the evil spirits of persons who have died a violent death, come to pray at her shrine, and generally stay from 20 to 40 days. On the 4th December 1880, there were about 20 men and women there, who had come from different places to seek relief. Amongst them was a girl who was believed to be possessed by an evil spirit. She was the daughter of an educated Muhammadan, who professed his firm belief in Bibi Kamâlo's healing powers.

The stone inscription is smeared with oil three times a day by the pilgrims, who afterwards rub their bodies with this oil, and begin talking like mad people. The effect of the rubbing is believed to be very powerful in driving out ghosts (*bhût*), or evil spirits (*jin*) from the persons possessed. People afflicted with idiocy, or simple lunatics, as well as maniacs, are all supposed to be the victims of demon ghosts which have entered into them. By residing at the shrine of Bibi Kamâlo, and daily rubbing their bodies with the oil taken from the inscription slab for a period of from 20 to 40 days, they are generally cured.

In the steps of the outer doorway leading to the masjid there is a sandstone slab from 3½ to 4 feet in length over which the people walk. On the under-side of this slab a pair of feet of a standing figure, as well as a small flying figure, are just visible.

The names of the four divisions of the old town are still remembered :— 1, Kamâlpur ; 2, Husenpur ; 3, Faridpur ; 4, Jalâlpur. The first is of course named after Bibi Kamâlo, and the second after Ahmad Husen, the former Governor, who is mentioned in the brick inscription. The other two names may perhaps be referred to Farid-ud-din Sher Shah, and his son Jalâl-ud-din Islâm Shâh, the latter of whom was still reigning in A.H. 960, the date of the inscription.

18.—DHARÂWAT.

The Buddhist remains at Dharâwat have been identified by Mr. Beglar with the Gunamati monastery of Hwen Thsang. The site is determined by the pilgrim's route from Telâdhaka,

which I have identified with the modern *Telâdha* or Tillâra of Map, to Gaya. At 90 *li*, or 15 miles to the south-west of Telâdhaka, the pilgrim arrived at a great mountain from the eastern peak of which Buddha had contemplated the kingdom of Magadha. Both the bearing and the distance point to the famous peak of the Barâbar Mountain, from which there is a very extensive view of the district of Magadha or Bihâr. At 30 *li*, or 5 miles to the north-west of this mountain, there was a monastery of great grandeur, which was situated near a pass on the slope of a hill. Here Gunamati had overcome a heretic named *Mâdhava*, who had adopted the Sânkhya doctrines of Kapila. The pilgrim gives a long account of Gunamati's journey from the south of India to the "town of Mâdhava" for the purpose of disputation. He tells how Mâdhava, wishing to avoid the contest, had given orders not to allow any Buddhist Srâmanas to enter the town. He was accordingly expelled from the town; but under the guidance of a faithful believer, he made his way to the palace of the king, who sent a messenger to summon Mâdhava to a disputation. Of course the Brahman was worsted, and the king built a monastery in honour of the brilliant victory of Gunamati.

Dharâwat is situated just 5 miles in a direct line, or 6 miles by the road, to the north-west of the Barâbar Mountain [1]. It contains about 400 houses, 50 of which belong to Brahmans. The road leads through a pass between the Dhauli Hill and the Kunwa Hill, and on the northern slope of Kunwa there are the ruins of a great monastery, out of which numerous Buddhist statues have been dug up. On the top of the hill also there are several Buddhist ruins of an early age, as I will presently show. I have already pointed out that the position of the Dharâwat ruins corresponds exactly with that of the Gunamati Monastery, to which I may also add that the name of Kûnwa (or Koonwa) is almost certainly a survival of the old name of *Gunamati*, or *Gunmat*, as it is usually pronounced. The name of Kunwa will be found in

[1] An account of my first visit to Dharâwat will be found in the Archæological Survey Report, I, 53.

my original account, written 19 years ago, when I had no idea of its identity with Gunamati[1].

Some say that the old name of Dharâwat was *Kanchanpur*, while others make it to have been *Dharmâpuri* or *Dharmâwar*. "It had a Raja named Padamchakra, whose Minister was Bhisham or Bhikham; neither of them had a son, and though both were old, they were induced to make a pilgrimage to some Rishi on the bank of the Ganges, after which the Raja had a son named Chandrasena, and his Minister a son named Bhorânand. Chandrasena had a fight with his sister's son named Somâdata whom he slew; but after the battle, the Raja found that he could not release the dagger from the hand which had killed him. One day a thirsty calf came towards him, when the Raja placed a lota of water before it, which the calf drank up eagerly, and the dagger at once became loose in his grasp.

"Then the Raja, in remembrance of this event, determined to make a lake, which should extend as far as his horse could travel without stopping. By the Minister's advice he turned his horse's head to the south, and the animal was accordingly soon brought to a stand-still by the Kunwa Hill. The next morning the Raja himself dug out five baskets of earth, and his followers did the same, except one Rajput soldier, who sat still with his sword in his hand. When the Raja asked him why he did not bring some baskets of earth like the rest, he replied that he was a soldier and was used only to carry arms and letters. On hearing this, the Raja gave him a letter to Bhikham, king of Lanka or Ceylon, and ordered him to bring back a *lât*, or monolith, to place in the middle of the lake. Bhikham accordingly gave up the pillar which the soldier carried off; but as he got near Dharâwat the cock crew, and he was therefore obliged to drop it at once at a place now called Lât, only 3 *kos* to the east of Dharâwat, where it still lies[2]." This is the well-known monolith of Lât, 8 miles to the east of Dharâwat. It is 53 feet long without either ornament or inscription.

[1] See Plate XI for a map of Dharawat.

[2] This legend was obtained from Bâl Govind Upâdhya.

Many other fanciful legends are told of Raja Chandrasena, one of which relates how he went to Sankal-dwip, where he married a fairy.

The lake formed by Raja Chandrasena is still called after him as the Chandra Pokhar, which is generally shortened to Chandokhar and Chunnokhar. It is 2,000 feet long from north to south by 800 feet broad. On the western bank of the lake, collected at the modern-looking temple, there are two nearly perfect statues along with numerous fragments of sculpture and small stûpas.

The two statues are the following:—

1.—A life-size figure, 5½ feet in height, standing under a thick stem of lotus forming an arch overhead, from which numerous off-shoots ending in flowers support small figures of men, women, and animals. The men and women are making offerings, and the horses and elephants are carrying a three-leaved symbol, like clover, on their backs. On one of the flowers on each side there is a *Dharma Chakra*, or "religious wheel." The statue has 12 arms. Ten hands hold each a thin lotus stem, the eleventh carries a necklace, and the twelfth an indistinct object. On each side of the head there is a stûpa and a small Buddha teaching, and in the head-dress there is a small figure of Buddha seated, with both hands in his lap. There are two tall female votaries at the sides, one of them with four arms, and two short votaries. Round the head is inscribed the Buddhist creed, *Ye-dharma, &c.*, and on the base there is an indistinct inscription.

2.—In one of the excavated rooms of the monastery under the hill there was found, a few years ago, a half-life-size female statue in granite, which is now deposited at the temple. The figure is standing to the front with a petticoat reaching to mid-leg. It has four arms, three of which bear a necklace, a bird, and a water vessel, while the fourth is empty. Around the head there are traces of an inscription.

3.—A small figure has the Buddhist creed in characters of an early date—the *thâ* of *Tathâgata* and the *ha* of *Mahâ*

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Sramana being of the Gupta forms. This figure therefore cannot be later than the 6th century A.D.

The remains of the monastery at the foot of the hill at the south end of the Chandokhar Tâl I had observed in February 1862. I then traced a terrace 60 feet long by 20 feet broad on the slope of the hill, 50 feet above the foot[1]. Near the top the solid brick-work was still visible to a height of 20 feet. I noted also a second terrace 200 feet to the westward and 15 feet above the fields, on which were several Buddhist figures.

Ten years later, when Mr. Beglar visited Dharâwat, he found that the villagers had made large excavations which had brought to light several more statues. After his visit these excavations were continued until nearly all the brick walls had been removed, leaving only a number of empty trenches to mark their positions. I made a few excavations myself in the lower platform in places which appeared to have been untouched, and the result is shown in the accompanying plan[2]. The south wall, which rested against the hill, was 9 feet thick. Upwards of 90 feet of this wall still remain, with portions of a similar wall at the western end, which I traced for 44 feet towards the north. At the eastern end there was another thick wall, which was exactly 90 feet distant from the western wall inside. Along the northern end of these two walls I found nothing but a deep trench, 8½ feet broad, running from east to west. Beyond this to the north, the site had been very completely ransacked; but the continuation of the east and west walls are still distinctly traceable by two deep trenches, each 95 feet in length, where they met across a wall running from east to west. The space occupied by these remains was therefore, as nearly as possible, 150 feet long from north to south, by 100 feet broad. But the full breadth must have been somewhat greater, as the back wall against the hill could be traced still further to the westward. The building was not quite straight with the cardinal points, as the bearing north and south wall was 170°.

[1] Archæological Survey of India. I, 54.
[2] See Plate XII.

In the southern quadrangle of 90 by 44 feet there were traces of several 2-feet cross walls running from north to south at distances of 9 feet, 6 feet 8 inches, and 8 feet. Apparently these are the remains of the partition walls of the cells. In the south-east corner there are two granite pillars engaged in the eastern wall. These probably supported a canopy over a statue. Against the back wall there are two granite statues still remaining *in situ*, and a third in the south-west corner. All are 3½ feet in height.

Many statues are said to have been found in these ruins, but the greater number have been carried off to the Brahmanical Temples in the surrounding villages. Three granite figures still remain, of which one has a small seated figure of Buddha in the head-dress similar to one of those in the back of the temple facing the north. The principal statue now remaining is a tall figure in blue stone 5 feet 9 inches in height. It has only two arms, and is in excellent preservation, even the nose being unbroken. The right hand is hanging down open, while the left hand holds a lotus flower. In the head-dress there is a small seated figure of Buddha with hands in lap. Below are some females kneeling on one knee. Around the head of the statue is inscribed the Buddhist creed.

The remains on the top of the hill above the monastery have not hitherto been noticed. They consist of the ruins of two small temples and a stûpa, besides three masonry platforms or basements.

The stûpa was 30 feet in diameter, but it was only a few courses of bricks or 18 inches in height above the rubble stone foundation. The bricks were 15 by 9½ by 3 inches, and every one of them was marked with a stûpa, some stamped from 2¼ to 4½ inches in diameter; whilst on others the figure was traced in outline and covered the whole face of the brick. In the centre of the circle, and immediately below the brick-work, there was found a small red earthenware vessel 6 inches in diameter, and 4½ inches in height, which contained 520 cowree shells, and nothing else. At 1 foot below the brick-work, the workmen came upon a

portion of a black clay stûpa, which I cannot help thinking must have been a relic box. The portion brought to me consisted of the pinnacle only, but as this was split I suspect that the body of the relic box was broken in the digging. Near it were found a couple of clay seals, with the stamps which formed them still lying above them. These seals must therefore have been made for this special purpose, and were not the common seals of the monastery.

The larger seal is rather more than 4 inches in height, by 3½ inches in breadth[1]; on it is represented a stûpa surmounted by three umbrellas, and four flags or streamers, the whole surrounded by a border of large beads, except below, where there is an inscription, which is happily quite clear:

* * *Tathâgatasya Buddhasya.*

"The ———————— of Tathâgata Buddha."

The other seal is only 2¼ inches in diameter. It bears a similar stûpa with one umbrella and two flags, and underneath in reversed letters the word "*Buddha.*" The Buddhist railing is apparently represented on the body of the stûpa immediately beneath the hemisphere. Of this seal I have given a sketch of the stamp itself, as well as of the impression taken from it.

As the characters on the seals belong to the Gupta alphabet, the date of the stûpa cannot be placed much later than the 4th century, and perhaps not even so late. I think it probable that this stûpa on the hill above must be coeval with the foundation of the monastery below, and that both must be referred to the time of Gunamati. But unfortunately I have failed in discovering his date. In a list of nine famous teachers mentioned by Hwen Thsang, Gunamati is placed third, and if we could say that they are named in chronological order, then Gunamati's date might be assumed as not less than that of Silabhadra, who is the last in the list, and whose date may be fixed at 600 A.D.

The larger and more perfect temple was only 7 feet 9 inches square inside, with walls 2 feet 11 inches thick. The

[1] See Plate XIII, where the seals are given full size from photographs.

entrance was on the south side from a small hall or antechamber. The smaller temple was only 5 feet square inside, but the walls were of the same thickness as those of the larger temple. Both were built of well-burnt reddish bricks 12 by 10½ inches. They were therefore most probably of the same age, which may be fixed, from the small unburnt clay seals that were found inside, as not earlier than the 9th or 10th century. Nine of these seals were discovered, all made from the same stamp, impressed with the Buddhist creed. Along with them was found a broken figure of Buddha on a square plaque of burnt clay, bordered with a row of stûpas on each side.

In speaking of Gunamati's entrance into the town of Dharâwat, to dispute with the Brahman Mâdhava, Hwen Thsang makes him proceed direct to the palace of the king. The town therefore must have existed long before his time. The traditional stories about Raja Chandrasena point to the same conclusion, for Chandra was not the founder of the town, but only the maker of the lake. It seems probable that the site may have been occupied for many centuries before the time even of Gunamati, as the southern part of the lake is a natural sheet of water, which would certainly have attracted settlers. Amongst the discoveries made in the excavations about the monastery at this point, was the finding of a punch-marked silver coin in the most perfect state of preservation. I have given a sketch of this coin in Plate 13. The reverse side is perfectly blank. Its very perfect state shows that it could not have been long in circulation, and I should therefore attribute its accidental burial to a period as early as the 3rd or 4th century B.C., at which time the site of Dharâwat must already have been occupied.

19.—KAUWA-DOL.

Kauwa-dol, or the "Crow's Rocking Stone," is the name of a tall perpendicular rock on the top of a bluff granite peak about 500 feet high. The hill is situated just 17 miles to the north-north-east of Gaya by the road, and 2 miles to the west of the Barâbar caves, and forms the most conspicuous

object in the landscape for many miles around. The peak is now quite inaccessible, and from a distance it looks exactly like a ruined stûpa without its pinnacle. It is said that this great block was formerly crowned by an upright stone which used to rock even when a crow alighted upon it. Hence the hill acquired the name of *Kauwa-dol*, or the "Crow's Rocking Stone."

Kauwa-dol has been identified by Mr. Beglar with the site of the Sîlabhadra Monastery of Hwen Thsang, an assignment with which I fully concur. According to the pilgrim this monastery was situated at the foot of an isolated hill, 20 *li*, or 3¼ miles, to the south-west of the Gunamati Monastery, which has already been identified with the ruins at the foot of the *Kunwa* Hill at Dharâwat.

Sîlabhadra was a Brahman of the royal family of *Samatata*, or Eastern Bengal[1]. At the time of Hwen Thsang's visit to India in A.D. 637, he was the head of the great Buddhist establishment at the famous monastery of Nâlanda. He was then very old, his nephew Buddhabhadra being 70 years of age. The pilgrim was met by twenty grave-looking monks, who introduced him to their chief, the venerable "Treasure of the True Law," whose proper name of Sîlabhadra they did not dare to pronounce. Hwen Thsang advanced towards him according to the established etiquette on his elbows and knees, a custom which is still preserved in Burma under the name of *Shikoh*. Here the pilgrim studied the Yoga Sâstra for 15 months under the teaching of Sîlabhadra. Sîlabhadra was the pupil of Dharmapâla at Nâlanda, and when he was only 30 years of age, he had overcome a learned heretic in a public disputation. To reward his merit, the king bestowed on him this town (without name), where he built a large and magnificent monastery. Here also, in the heart of a lofty peak, which resembled a stûpa in form, he deposited some relics of Buddha. Considering his advanced age in A.D. 637, when his nephew was 70 years old, the date of Sîlabhadra's disputation cannot be placed

[1] Julien, Hwen Thsang, I, 144, 152, 163, 164.

much later than A.D. 580, which will also be the date of the foundation of the monastery.

The position of the Kauwa-dol hill with respect to the Gunamati Monastery at Dharâwat, and the lofty peak of Barâbar from whence Buddha viewed the country of Magadha, leaves no doubt whatever as to the accuracy of its identification with the Sîlabhadra Monastery, which is absolutely confirmed by the exact agreement of the lofty peak, shaped like a stûpa, with the actual stûpa peak of Kauwa-dol[1].

At the northern foot of the hill, near the village of Shamspur, there are several mounds covered with broken bricks and pottery. At a small Muhammadan dargah there are some carved blocks of granite, which must have belonged to a Hindu building of considerable size. A square foundation in the midst of some level ground perhaps marks the position of the old building.

On many of the larger masses of granite at the foot of the hill there are numerous Brahmanical figures carved in high relief; but they are much worn, and there are no inscriptions to tell their age. Amongst them are figures of Vishnu, Hara Gauri, and Ganes, but by far the most numerous are the representations of the buffalo-slaying goddess, Bhainsâsuri Devi. On one rock, indeed, there are no less than nine of them in a row together. On the extreme left of one of these groups of Brahmanical figures there is a seated Buddha in meditation, and a standing figure with a stûpa beside him.

But the most prominent figure is one of Buddha, 7 feet in height, and 7½ feet broad, and which is now worshipped as Bhim Sen. The face is 16 inches broad. The statue faces the north, and in front of it, on a level site near the mouth of a gully in the hill, there are numerous fragments of squared granite and broken bricks. Here also there are still standing 14 granite pillars, each 7 feet in height, in the three different groups to the right and left and to the front of the statue. Several pieces of broken pillars lie scattered about, and to the north the foundations of a long wall running east and

[1] See Plate XIV for a view of this curious hill.

west are still visible. I take these pillars to be the remains of the great monastery of Sîlabhadra, which Hwen Thsang describes as being situated near an isolated hill. The space now covered by these remains is 97 feet long by 67 feet broad. The pillars probably formed part of the cloisters or verandahs in front of the monk's cells; but I could not find any traces of the cells themselves, as all the bricks have been carried off to the neighbouring villages.

On the east side of the colossal statue of Buddha, there is a standing figure with the hand raised in the act of teaching. On the pedestal is engraved the Buddhist creed in mediæval characters of the 9th or 10th century. The colossus itself is not inscribed, but from its position exactly opposite the entrance avenue of pillars, I conclude that it must be as old as the monastery itself.

A sketch of the colossus has been given by Buchanan under the name of Buddha Sen[1]. At the time of my last visit it was called Bhim Sen, and when Mr. Beglar saw it 8 years ago, he was told that it was one of the Banâsur's soldiers. So also the name of the nearest village, which Kittoe writes as *Samanpur*, is now *Samaspur*, the common spoken form of Shamspur.

Hwen Thsang mentions that the caves in the Barâbar Hills were infested by venomous serpents and cruel dragons, and the forests were full of wild beasts and of birds of prey. On enquiry I was informed that there are still bears in the Barâbar Hills, and that only three or four months before my visit, a tiger made his lair amongst the granite rocks and jungles of Kauwa-dol. During his brief stay, he is said to have killed no less than seven children, of one of whom nothing but the head was afterwards found. The following details about these children were well known to all the villagers :—

From Kurisari to S. W.	3	children.
,, Samaspur to N.	2	,,
,, Dharampur	1	child.
,, Ujha to S. E.	1	,,

1 Eastern India, Vol. I, Pl. XIV, Fig. 5.

As neither men nor cattle were attacked, I conclude that the so-called tiger must have been a leopard.

20.—PRET-SILÂ.

Pret-Silâ, or the "Ghost's Stone," is a rude piece of rock marked with a single horizontal golden line, before which the pilgrims place the *piṇḍs* for the repose of the manes (or *pretas*) of their ancestors. The stone is placed upon the top of a hill about 400 feet high, situated 5 miles to the north-west of Gaya. There are four temples and three tanks. Two of the temples are appropriately dedicated to the god of the lower world as *Yama* and *Dharma Raja*, and the pilgrims are carefully told by the ministering Brahmans that the observance of the funeral rites (*Srâddha*) and the offering of balls of flour or rice slightly wetted (*pinda*) will ensure the deliverance of the manes of their ancestors (*pitris*) and their ascent to *Baikunth* or *Vaikuntha*, the paradise of Vishnu.

> Is Preta-silâ ke upar *piṇḍ* karne se
> Pitri-log pret-yoni se chhut jâte hai.

> By making offerings on the top of this Pret-silâ,
> The pitris (or ancestor's manes) are delivered from the region of spirits.

Three tanks have been added for the sake of giving additional inducements to pilgrims, and thereby increasing the profits of the Brahmans. The three tanks are named *Sati Pokhar*, *Nigra Pokhar*, and *Sukha Pokhar*; but there is a fourth tank on the top of the hill on the south side of the "Ghost Stone," which is called Râm Kund and Râm Tirtha, in which it is said that Râma and Sitâ had bathed. Whoever bathes in it will be cleansed from his sins (*nâs hoë*) and as both Râm Chandra and Sitâ dwelt here, so whoever recites the proper spell, with the usual offerings of *srâdh* and *piṇḍ*, will be freed from pain.

Buchanan gives an amusing account of the overbearing manner in which the pilgrims are frequently treated by the

ministering Brahmans. On one occasion two decent Brahmans from Malwa applied to him for assistance. "One was stripped even to the skin, and had his thumbs tied; the other was sitting in despair at the foot of the hill, the sum demanded being so exorbitant that he would not venture to ascend." On another occasion he records: "I stood some time near Pret-Silâ, the rock of the ghost, in silent commiseration of human imbecility, which here is conspicuous in a most disgusting form. One dirty ignorant priest led up the pilgrims one after the other to the rock, and in the most careless and hurried manner, and quite devoid of all appearance of reverence for the plàce of the deity, told each what to do, concluding with the words, 'give me a *paysa*.' This was probably the whole sum originally demanded, but it is repeated merely as a matter of ancient form; for, although the votaries, with every appearance of devotion, did punctually whatever mummery the priest directed, no one offered the *paysa*, which they too well knew would have been rejected with scorn. Another fat half-naked dirty fellow leaned carelessly with his back against the rock, and without deigning to notice them in the smallest degree, allowed the pilgrims to prostrate themselves and kiss his feet. The pilgrims were afterwards taken to another place, where their thumbs were tied together with garlands, and they were kept in this situation until they and the priest of the day came to an agreement about the amount to be paid."

21.—PÂLI.

The village of Pâli is situated 13 miles to the north-west of Gaya, at the point where the high road divides into two, one branch going north to Tekâri, and the other branch westward to Daüdnagar on the Sôn. There are several mounds of ruins covered with broken bricks and stone figures and fragments of architecture. The largest mound, which is called "garh," or the "fort," is most probably the remains of a castle; but the smaller mound to the south of it was beyond all doubt the site of two Brahmanical temples; one dedicated to Vishnu and the other to Siva. The temples were

built of bricks 15 by 10½ by 2½ inches, with doorways of stone. Two pieces of one doorway still remain, 5 feet 8 inches in height, by 2 feet 11 inches in width. Over the centre of the lintel there is a four-armed figure of Vishnu, with a four-armed Siva over one jamb, and a figure of Brahma over the other. The jamb is elaborately carved in the style which was common during the Gupta period, with the usual figure of the Ganges standing on her crocodile. The large standing statue of Vishnu with 4 arms, which is still lying under a tree on the mound, was most probably the original figure enshrined in this temple.

A large *argha,* or lower half of a lingam, 3 feet 10½ inches square, with two stone bulls and a figure of Siva himself attended by Nandi, all show that there must have been a temple of Mahâdeva close by. The position is most probably marked by the site of the great *argha.* There are also eight small lingams collected together under the tree.

Still further to the east there is another mound with some granite pillars, and to the south of the road there is a fourth mound with several fragments of sculpture and a large granite pillar 8 feet 5½ inches in height, and 18 inches square below tapering to 1 foot 2½ inches at top. Amongst the sculptures there is a large head of the Arddhanâri, or half-male half-female deity, besides fragments of a Vishnu, Hara Gauri, Ganesa, and the Bull Nandi. All the remains are Brahmanical.

22.—KOCH, OR KONCH.

Four miles to the west of Pâli, and 17 miles to the north-west of Gaya, and a little to the north of the high road, stands the large village of Konch, with its ancient brick temple, which is lighted by a tall opening in front formed by overlapping courses of bricks after the fashion of the great temple at Buddha Gaya. This temple, however, is Brahmanical, as it enshrines a lingam of *Kocheswara.* Its Brahmanical origin is further attested by the great numbers of

Brahmanical statues which are collected about it. In 1862 I heard that an inscribed slab had formerly existed here, which was taken away by a gentleman about 30 years before.

The temple is a square building of 27 feet 6 inches outside, with a chamber of 11 feet square inside. The entrance is to the east. The height is about 2½ diameters, or nearly 70 feet. It has two storeys, the lower storey being vaulted in the Hindu fashion with two arched faces meeting in a ridge, while the upper storey is formed simply by the bricks overlapping on all four sides until they meet in a point. The two arched sides of the vault in the lower storey spring from imposts. Mr. Beglar has noticed the absence of an impost in the back wall, which struck him as being odd, as he was under the impression that the vault was formed by four arches meeting in a point. But a glance at my section of the temple, with the front view of the entrance, will show that there was no possibility of starting an arch on the eastern side, on account of the doorway which rose to nearly the full height of the room inside. The part marked AB in the section and CD in the front view was clearly an after-addition, for its low flat roof of granite slabs rests on two granite pilasters of the front hall, which have been turned into wall plates. The present wall in front of the entrance is evidently quite modern, and have most likely been built to form a roof for the accommodation of the large collection of statues now assembled there[1].

Some kind of entrance hall, however, must have been added at an early date, of which the numerous granite pillars and pilasters now lying in front formed the support of the roof. I found the following pieces :—

6 Bracket Capitals.
7 Pillar shafts.
8 Pillar bases.
10 Pilaster shafts.

[1] See Plate XV for a Plan and Section, and Plate XVI for a view of this temple.

The pillars are 7 feet $5\frac{1}{4}$ inches in height including both base and capital. The shaft alone is 5 feet $4\frac{1}{2}$ inches[1] and $15\frac{1}{2}$ inches square below, tapering to 14 inches above; the whole of the middle portion being octagonal. Both shafts and capitals are profusely carved, but the workmanship is rough and coarse. Each shaft has a large lotus flower at top, where it joins a similar half flower carved on the face of the two-armed bracket[2].

I have been much puzzled as to the arrangement of these pillars and pilasters in a square hall. But if the building was an oblong open portico, the whole of the eight pillars and ten pilasters may have been arranged as follows :—

1.—An outer row of four pillars with a pilaster at each end.
2.—An inner row of four pillars with a pilaster at each end.
3.—A row of six pilasters against the wall of the temple.

The side pilasters would have rested against two end walls, which would have served for the reception of statues; and the portico would thus have been of the same shape as the present outer room, and would have served exactly the same purpose. A similar portico of two rows of pillars was added to the front of the great temple at Nâlanda, and another of a single row to the front of the great temple at Buddha Gaya. I have marked the proposed arrangement of these pillars and pilasters by dotted lines in the plan.

I ascertained absolutely that the western wall of the outer hall, which is only 18 inches thick, simply touches the eastern or front wall of the temple, and is in fact built against it. The thickness of the front wall to the junction of the back wall of the hall is exactly 8 feet 4 inches, to which adding 1 foot 6 inches for the outer wall, we get 9 feet 10 inches for the length of the passage of the present enclosure, which agrees with the 10 feet thickness of the front wall given by Mr. Beglar. But as he did not notice that the front wall was made up of two different portions, he naturally concluded

[1] Buchanan (Eastern India, I—67) says that they "do not exceed 4 *feet* in length"—for feet I would read *háths* or *cubits*.

[2] See Plate XVII for a complete sketch of one of these pillars.

that the extra thickness given to the front wall must have been taken from the back wall, and accordingly he reduces this wall to $6\frac{1}{4}$ feet[1]. He has thus been led into supposing that the vaulted roof of the lower chamber was a subsequent addition, instead of its being an integral part of the original building. The absence of an impost or cornice in the back wall is due simply to the fact that it was not wanted, as the vault is not a four-sided dome springing from the two side-walls only, or, as Mr. Beglar himself elsewhere aptly describes it, a "tunnel vault."

Externally the Konch Temple differs from the two great temples at Nâlanda and Buddha Gaya, in having its sides curved instead of being straight lines from top to bottom. It differs also in its style of ornamentation, as there are no niches and consequently no enshrined figures. Each wall is divided externally into seven faces by deeply-recessed upright lines, which form part of the original construction as shown in the plan in Plate XV. These divisions still remain strongly pronounced, while the carved ornamentation is mostly concealed by a general coat of plaster. This plaster was probably put on when the tall entrance was altered to the present mean little doorway, as I found that the 18-inch wall in front of the temple was entirely built of bricks laid in lime mortar. When this alteration was made, a new floor was also laid down at a somewhat higher level, so that the lingam now appears standing in a hollow. From this hollow a small channel leads to the north to carry off the water poured over the lingam. The external spout of this channel also still exists on the north side, to show that this drain must have formed part of the original construction. From this Mr. Beglar argues that the temple must have been a Brahmanical one, as libations are not used by Buddhists[2]. It is true that the Buddhists do not make *water* libations; but they certainly make very copious libations of *milk*, for the disposal of which small drains are equally necessary.

[1] Archæological Survey of India, VIII, 55.
[2] Archæological Survey of India, VIII, 58.

But I fully agree with Mr. Beglar in his opinion that the temple is a Brahmanical one, and that it was dedicated to Siva. The presence of the lingam inside apparently undisturbed, and the prevalence of Saiva sculptures, are, I think quite sufficient to establish this attribution. Had the temple been a Buddhist one, there would certainly have been some remains of Buddhist figures amongst the number collected in the hall outside. But there is not even one Buddhist fragment, and the only Buddhist sculpture which I could find at Konch was a seated Buddha in the village. The following list will best show the nature of the sculptures which are now collected together in the hall of the Konch Temple:—

1.—The Das Avatâr, 4 feet 1½ inches by 1 foot 6 inches.

2.—Standing figure of Siva with 8 arms. Buchanan, Vol. I, Pl. VII, 2.

3. 4. 5. 6.—Standing figures of Vishnu from 3 feet to 3 feet 6 inches in height.

7.—Standing figure with 2 arms, 2 flying figures above.

8.—Standing figure with 2 arms, boots on feet, probably Sûrya.

9. 10.—Vishnu, 4-armed as usual.

11.—Ganesa with elephant head.

12.—Siva, 4-armed as usual.

13.—Sûrya, 2-armed, standing, 7 horses on pedestal.

14.—Vishnu, 4-armed.

15.—Kâma Deva with bows and arrows, 2 feet 7½ inches Buchanan, Vol. I, Pl. VII, 3.

16.—Lakshmi, seated, being anointed by 2 elephants. Buchanan, Vol. I, Pl. VII, 1.

17.—Boar-headed female, with child sitting on bull, trisûl in hand. ? Varâhi.

18.—Siva and Pârbati, 2 feet 10 inches. Both figures standing. Buchanan, Vol. I, Pl. VII, 4.

Siva is holding Pârbati's right hand. Above are the heavenly musicians, and below is the god Brahma, between the feet of Siva and Pârbati.

19.—Raja on horse back, broken. Buchanan, Vol. I, Pl. XVI, 7.

The most curious of all these sculptures is the Das Avatâr group, as some of the figures differ from the usual representations. The following brief description will show where and how they differ. The name of the Avatâr as generally given is first noted :—

KONCH FIGURES.

1.—Matsya—Fish standing on its tail.
2.—Kurma—Churning of the ocean.
3.—Varâha—The usual boar-headed incarnation.
4.—Narasinha—The usual lion-headed incarnation.
5.—Vâman—Short figure carrying an umbrella as the symbol of universal dominion.
6.—Paraṣu Râma—Dwarf with left leg raised 3 heads above the foot, and horse below (Vâman).
7.—Râma Chandra—Figure with club (Balarâma).
8.—Krishna—Figure with axe (Parasu Râma).
9.—Buddha—Figure with arrows (Râma Chandra).
10.—Kalki—Male and female figures with horse.

Here it will be observed that the figure of Buddha is altogether wanting, and that the order of the Avatârs from 5 to 9 differs from that which is usually adopted. Buchanan merely observes that the place of Buddha is supplied by Râdha[1], while Mr. Beglar describes that it is filled by "a standing figure holding a staff diagonally across." This staff I take to be the arrow which is generally adopted to distinguish Râma Chandra. But by placing the figures in their usual order the Buddha Avatâr will be represented by the fifth figure of the Konch sculpture, thus—

5.—Vâman=No. 6, Vâman, with left leg raised taking the three steps.
6.—Paraṣurâm=No. 8, Râma with the axe (Paraṣu).
7.—Râma Chandra=No. 9, figure with arrows.
8.—Krishna=No. 7, figure with clubs (Balarâma).
9.—Buddha=No. 5, figure with umbrella overhead.

The change in the order of the figures is, I think, the result of design and not of accident. We have only to suppose that the sculptor was specially forbidden to introduce the figure of Buddha, and to make up the number, he

[1] Buchanan's Eastern India—I, 67.

brought in a Balarâma with his club, and changed the usual order of the Avatârs, so as to place either Krishna or Buddha in a position which would escape observation. When Balarâma is introduced, it is generally understood that he takes the place of his brother Krishna as the 8th Avatâr. The unidentified figure with the umbrella will thus remain as the representative of Buddha. It certainly is different from the usual representations of the Buddha Avatâr; but as Sakya Sinha was a prince, the umbrella may have been employed to symbolize his royalty.

To the east of the temple there is a large sheet of water with brick-covered mounds on all sides. In the middle of the west side there is a ruined temple 12 feet 3 inches square inside, and at the north-western corner there is a second ruined temple only 7 feet 8 inches square inside, with walls of 2 feet 9½ inches. The village which stands to the south of the lake and great temple possesses also several sculptures, of which the best are a Vishnu and a seated Buddha. Buchanan was informed that the great temple was built by Raja Bhairavendra. At the time of my visit the Raja was called Bhairavi-Nand, but nothing whatever was known about his family or the date at which he had lived. I found nothing that appeared to give any clue to the age of the temple save the great front opening formed by overlapping bricks, like those of the Buddha Gaya Temple, and the later temples of Deo-Barnârak and Mahâdeopur. From its general resemblance in other respects to the Barnârak Temples, I conclude that it may be of the same age, that is, about the 8th century A.D.

The style of the building will be best understood by the accompanying sketch which is taken from a photograph made by Mr. Pappe, some 16 or 18 years back, when the whole building, and more especially the pinnacle, was in much better preservation than it is now. In it too will be seen some remains of the carved brick ornamentation, which I find it quite impossible to describe. See Plate XVI.

Mr. Beglar has quoted some rude verses about the founding of Konch, which seem to refer it to a Raja Durja,

I P L
STOCK TAKEN
1995

but I failed to learn anything about him. He also quotes Major Kittoe for a tradition that the temple was originally dedicated to *Sûrya*. There is nothing improbable in this tradition; but as the lingam appears to be *in situ*, I would rather refer it to some one of the other ruined temples.

23.—DEO-MÂRKANDA.

In Kârusha-deṣa, which corresponds generally with the district of Shahabad, there are said to be three famous shrines which are known all over the country:

1.—Deo-Munga—at Umga.
2.—Deo-Barsaḍ—at Mârkanda.
3.—Deo-Chanda—at Barnârak.

Of the first I have already given an account in a former report, and it has also been illustrated by Kittoe. The other two which I have visited during the present year I will now proceed to describe. They are both a few miles to the west of the Sôn River, near the high road leading from Sahsarâm to Arrah[1].

Deo-Mârkanda, or simply Deo, is a large old village standing on a mound, which is thickly covered with broken bricks and pottery, the latter being chiefly glazed with a shining black. It is just 40 miles to the south-west of Arrah. To the south of the village there is a large sheet of water, 1,500 feet in length from north to south, by 450 feet in width from east to west. On its western bank there are the remains of two old brick temples standing on a large mound 15 feet high, with several lingams and fragments of statues scattered about. The place is called Deo-Mârkanda, after a supposed figure of the Rishi Mârkanda in the larger temple. But as this statue is an unmistakeable representation of Surya, I conclude that the original name may have been Mârttanda, which is a common title of the sun, and which might easily have been changed to the better-known name of Mârkanda.

The place is also known as Deo-Barsaṛ, or Deo-Barsanḍ, by adding the name of the nearest village on the north, so as

[1] See Plate for map of Deo Markanda.

to distinguish it from the other two famous Deos, which are similarly named from the nearest villages as Deo-Munga and Deo-Chanda.

The great sheet of water on which the mound stands is simply called Baori, because, as they say, the people bathe in it.

The temples are attributed to Phûl Chand, or Pushpa-Chandra, a Cherwâni, or Chero, Raja, who is said to have lived shortly before Vikramâditya. But in this part of the country nearly all the old buildings are assigned to the Cheros, who by common consent are allowed to have been the early rulers of Kârusha-deṣa. There are still many Cheros in the hills to the south, and even so late as the time of Akbar, a Chero Chief is said to have held possession of Chayanpur, one of the chief towns in the district. But the power of the Chero Rajas must have waned before the accession of the Pâla dynasty, as we learn from the inscriptions of their immediate predecessors of the family of Aditya Sena. These still exist on Mount Mandâr in the Bhâgalpur District, at Shâhpur and Aphsar near Bihâr in Magadha and at Deo-Barnârak in Kârusha-deṣa. As the temple at the last place was built by Jivita Gupta, the great-grandson of Aditya Sena, it is of rather later date than the time of the Cheros. But I see no reason to doubt that the temples at Deo-Mârkanda may have been founded during their rule, as they are apparently of earlier date than those of Deo-Barnârak. Now Jivita Gupta must have reigned about the middle of the 8th century, and I would therefore assign the Deo-Mârkanda Temples to the 6th or 7th century, when the Chero Rajas were presumably the rulers of Kârusha-deṣa.

The remains at Deo-Mârkanda comprise two brick temples, of which the smaller one is a complete ruin. The other still retains its square form, with the remains of an Indian vaulted dome of four sides springing from projecting imposts. The original entrance, which is only 3 feet wide, would appear to have been formed by overlapping courses of bricks. But at some subsequent date a regular doorway of stone was added with the usual carved lintel and jambs. In the centre

of the lintel there is a figure sitting cross-legged on a couch with his hands resting on the side of the couch beyond his knees. According to the usual practice observed in Hindu temples, this central figure should be a small representation of the enshrined god, but I am unable to recognise it as any known deity. The statue now placed inside is a figure of Sûrya 2 feet 4 inches in height, with his hands upraised, and the seven horses of his chariot are shown on the pedestal below. But this was most probably not the original occupant of the temple, as I found that the floor on which its pedestal rested was certainly of later date than the temple itself. This will be seen very clearly in the accompanying section of the temple, where both the new floor and the old floor are shown, one above the other. I cleared out the inside down to the level of the old floor, and found amongst the rubbish a very nearly complete standing figure of Vishnu 3 feet 5 inches in height. This I believe to have been the original figure enshrined in the temple, as the statue of Sûrya is only 2 feet 4 inches in height[1].

If I am right in my conjecture that the name of Mârkanda is only a slight alteration of Mârttanda, then the statue of Sûrya must have belonged to the second temple, which is in fact still called the Temple of the Sun. It is, however, so utterly ruined that I was quite unable to ascertain its exact size. Both of the temples were ornamented with carved bricks.

24.—KARATH.

Six miles to the north of Deo-Mârkanda there is a large old village named Karath, with a high brick mound and a fine tank. The former is called Jâgeswar after a lingam fixed on the top, and the latter is named Cherwâni Karwa after the Chero Raja who is said to have excavated it. Apparently, therefore, the original name of the place must have been Karwath.

The mound on which the lingam stands is 8 feet high, with a very fine old Pâkar tree (*ficus glomerata*) on the top.

[1] See Plate XIX for plan and section of temple.

A short inspection showed that it was most probably the remains of a circular stûpa 30 feet in diameter with a straight-lined projection facing each of the four cardinal points. Three courses of bricks which form the face of the circle were traced all round. The bricks are of large size, 17 by 8½ by 2½ inches. The mound, which is 120 feet in diameter at base, is entirely covered with brick rubbish, but according to the people neither coins nor beads have ever been found there. On the north-east and south-east faces I traced two straight walls radiating from the stûpa towards the tank. No corresponding walls were found on the north-west and south-west faces, and the object of the two eastern walls remains a mystery.

25.—MAHÂDEOPUR.

About 2 miles to the north-east of Karath I stumbled quite accidentally on a very curious old brick temple at the village of Mahâdeopur. I had made numerous enquiries both at Karath itself and also at Deo-Markanda about other remains, but no one ever mentioned this fine old temple at Mahâdeopur. The fact is that the lingam is not held in any repute like the famous three at Deo Munga, Deo-Mârkanda, and Deo-Barnârak, of which everybody has heard, and which numbers have actually visited. Perhaps also the fact that it was erected by two private individuals, who were not able to leave either lands or money for its maintenance, may have led to its neglect, when the neighbouring shrines founded by Rajas were all richly endowed with lands for the support of ministrant Brahmans. The builders are said to have been two Kayasth brothers named Raimal and Saimal, of whom nothing else is known.

The temple itself is the most curious specimen of brick architecture that I have seen. It is built entirely of medium-sized bricks 10 by 8 by 2 inches, and is quite bare of ornament, the whole surface having been formerly plastered over. In plan it is a dodekagon, 24 feet in diameter, up to a height of 4 feet above, which lessens to 20 feet by eight receding

courses of bricks up to 7 feet from the ground, above which it is circular for 8 feet, and, as well as I could make out, must have been quite plain. At 15 feet above the ground it becomes square with deeply-indented angles, and with the usual projection in the middle of each face. This upper part has a curved slope inwards on all four sides after the usual Hindu fashion. The top is crowned by a *kalas* or pinnacle of a novel design, such as I had never seen before, but of which I afterwards found two other examples at Deo Barnârak. In general appearance it resembles two huge mushrooms, one over the other, the smaller being placed above. This curious pinnacle is formed by seven successive circles of overlapping bricks, which support a hemisphere or half-dome surmounted by a smaller figure of the same form.

The lower half of the temple has been much injured by the failure of several parts of the facing, while the upper part is a good deal hidden by the thick foliage of a pipal tree, which has locked the temple in its deadly embrace. The entrance is on the east by a doorway 3 feet wide and 7 feet long, covered by a triangular opening of overlapping bricks in seven courses. The room inside is 8 feet 8 inches by 8 feet 3 inches, and is covered by a four-sided Hindu vault meeting in a point. In the middle of the room there is a small lingam of Mahâdeva which gives its name both to the temple and to the village. At 15 feet above the ground there is an upper storey with a similar doorway spanned by six courses of overlapping bricks. The roof of this chamber appeared also to be vaulted, but owing to the deep shade of the pipal tree I could not see it distinctly. I estimated the whole height of the temple at about 45 feet[1].

The most curious part of this temple is the lower storey with its twelve sides and receding walls. It struck me on the spot that this was a subsequent addition to save the temple from falling after the outer walls had crumbled away. The true shape of the original building would seem to have been the same as that of the upper storey, and I thought

[1] See Plate XX for plan and section of this temple.

that I could see the line of junction of the old and new work about midway in the lower doorway passage.

26.—DEO-BARNÂRAK.

This place has been briefly described by Buchanan, but its position is wrongly given as being 10 miles to the west of Ekwâri, instead of 8 miles to the west-south-west and 6 miles to the south of Baraon instead of 8 miles to the south-south-east. In the Atlas sheet No. 103, it is entered under the curious form of *Deonar Narooh*. Its true position is 13 miles to the north of Deo-Mârkanda, and 27 miles to the south-west of Arrah.

In the temple inscription the place is called *Vâruṅika-grâma*, and the people still assign its foundation to Raja Varuṅa and his two brothers Karnajit and Chaturbhuj, who are said to have been Cheros. One man asserted that the true name was *Deo Banâras*, which is the spoken form of *Varuṅivâsa*, and which has been even further curtailed in the name of the *Banâs* River, a branch of the Sôn which flows to the east of the village.

Some Brahmans stated that the whole of the 22,000 bighas of land belonging to the village remained in their possession down to the time of the British occupation; and that the *mâli*, or gardener, who supplied flowers to the temples daily, was still the owner of a small piece of land which he held on the condition of making this daily gift of flowers. The Brahman's statement, however, must not be taken as true, but simply as what they considered *ought to have been* the case. No doubt the village was originally settled upon a pack of these idle drones; but, after six hundred years of Muhammadan rule, it is not likely that their descendants would have been in possession. In fact the actual owner of the village in the time of Buchanan was a Muhammadan, who is said to have held a royal *farmân* from the emperor of Delhi[1]. When I made enquiries about this Muhammadan zamindâr, I received the following account

[1] Eastern India, I, 418.

from Chatar Pânde Sâkal-dwipa Brahman of Deo-Barnârak, whose ancestor received a grant of 29 *mauzahs*, or townships, comprising 22,000 bighas of land direct from Raja Varuṅa. The lands remained in the possession of this Brahman family down to the time of Umrao Singh, Raja of Bhojpur, the grandfather of the present chief, Kunwar Singh, who confiscated the property, and sold it to a Muhammadan. A copper-plate given by Raja Varuṅa was then carried away by one of the Brahmans, who never returned home; and his present abode is unknown. There are still seven houses of Pânde Brahmans in Deo-Barnârak. Mir Murshid Ali, the Musalman holder of the lands at the time of Buchanan's visit, afterwards sold the property, in Fasli 1235, or A.D. 1828, to Chaudhrī Ajudhya Singh, a Suvarniya Bhumihâr, or Bâbhan of the neighbouring village of Sakreta, in whose family it still remains. These details are so precise that I am strongly inclined to accept them as quite authentic. They could certainly have been derived from the informant's father or other relatives.

The principal remains at Barnârak stand close together on a raised terrace, 136 feet long by 107 feet broad, to the west of the village. Close to the foot of the slope at the south-east corner, there is a very curious monolith, and near the north-east corner a small mound, the remains of another ruined temple. Between these two a straight road leads direct from the principal temple through the village to a fine sheet of water, which is simply called *Pokhar*, or "the lake." The sides of the platform and of all the temples are laid out in strict agreement with the four cardinal points; but the road leading to the lake trends towards the east-south-east, a peculiarity which I have often noticed in works of the Gupta period[1].

The monolith was considered by Buchanan as "the most curious remain about the temple[2]." It is certainly the most interesting, as its sculptures point to a period when the

[1] See Plate XXI for a map of Barnârak; and Plate XXII for plans of the temples.

[2] Eastern India, I, 419.

older gods Indra, Kuvera, Varuna, and Yama were still objects of worship. The pillar with its capital is only 8 feet 9 inches in height and 15 inches square at the base. Like most columns of the Gupta period, the lower half is square in section, above which it becomes octagonal and circular, with a square top, and a broad square cap or abacus for the support of some figure which has been lost. The lower half of the square shaft is ornamented with four niches, each containing a statuette about 20 inches in height. These figures I believe to be Ṣiva, Pârvati, Bhairava, and Ganeṣa[1].

The first is a four-armed male holding a snake in one hand, a symbol which, coupled with the four arms seems to point unmistakeably to Ṣiva.

The second is a two-armed female standing with a flower in her hand. This I believe to be *Pârvati*, the wife of Ṣiva.

The third is a two-armed male figure standing with both hands downwards, in the attitude commonly assigned to *Bhairava*, the son of Ṣiva.

The fourth is a standing figure of Ganeṣa with an elephant's head.

On four sides of the square top there are four seated figures of Dikpâls, or gods who are the regents of the four cardinal points. These are the "four kings" of the Buddhists.

To the east is *Indra* seated on an elephant, attended by a figure carrying an umbrella.

To the north is *Kuvera* seated with his right leg raised up, and holding in his left hand a bag of money.

To the west is *Varuna* seated on a bird, and holding out a flower in each hand.

To the south is *Yama* seated on a buffalo and holding a flower in each hand.

On the octagonal part of the shaft there are eight smaller figures which are known as the *Navagraha*, or "Nine Planets." This name has no doubt been given to them from the presence of *Râhu;* but, as Buchanan observes, the corresponding figure of *Ketu* is wanting. Buchanan then goes on to

[1] See Plate XXIII for a view of this moudlith.

say: "perhaps we may from this infer that when this pillar was made, the planet Ketu had not been invented, although it is not impossible that the artist, having only eight sides on his pillar, left out the unfortunate monster." I believe, however, that these eight figures are simply intended for the "Eight Dikpâls," or guardians of the eight regions or points of the compass. These are the seven planets with the addition of Râhu. They are assigned as follows :—

East.—Sûrya, or the Sun.
South-east.—Sukra, or Venus.
South.—Mangala, or Mars.
South-west.—Râhu, the demon who causes eclipse.
West.—Sani, or Saturn.
North-west.—Chandra, or the Moon.
North.—Budha, or Mercury.
North-east.—Vrihaspati, or Jupiter.

The large bodiless head and arms of Râhu are easily recognised; but I confess that I was unable to distinguish any of the others, although there are slight differences in the positions of their arms, and in the objects which they carry. Of the Dikpâls and Dikpâlis there are two distinct sets, the first being formed of gods only, who are either four in number assigned to the four cardinal points, or eight, with the addition of the four intermediate points. The eight guardian gods are assigned as follows :—

East.—Indra.
South-east.—Agni.
South.—Yama.
South-west.—Nainit.
West.—Varuna.
North-west.—Vâyu.
North.—Kuvera.
North-east.—Ṣiva.

On the Barnârak pillar, therefore, we have representations of both of these sets of guardians, the mythological series being confined to the four principal gods, while the planetary series comprises the whole eight.

Of the temples at Barnârak two only are large, one is of middle size, and the rest are small. In the accompanying map[1] the temples are marked with the letters A to H. They are all built of brick, with vaulted roofs of the Hindu style formed either by overlapping courses, or by regular arches of voussoirs placed edge to edge.

The largest temple marked A, is 24 feet square outside, with a room 9 feet 1 inch square inside. The entrance is on the east side by a passage 4 feet 3 inches wide. In front of the entrance there is a large hall, 25 feet long by 21½ feet broad, with four highly-ornamented pillars in the middle for the support of the roof, which has long ago disappeared. This hall would appear to be an after-addition, as its western wall does not bond with the body of the temple, but simply touches it. I noticed also that one-half of each of the stone jambs of the original door of the temple is hidden behind the new wall of the *bedi*, or hall. This is a point of some importance, as it seems probable that the temple itself may be of a date much earlier than that of the hall. The date of the latter is known from a long inscription of 19 lines which is carved on one of its four pillars. According to this record a grant was made by King Jivita Gupta, the great-grandson of Aditya Sena Deva, to the temple of *Vârunavâsi-Bhattâraka*, or the sun-god of Vârunavâsi. If my reading of the date as S. 152 of the Sri Harsha era be correct, the period of the grant will be 606+152=A.D. 758. The temple itself may be perhaps three or four centuries earlier, if there be any truth in the popular belief of its foundation by a Raja Varuna and his brothers Karnajit and Chaturbhuj.

On the outside the walls of the temple were varied in the usual way by division into short faces, each receding from the centre towards the angles. In the inside the square form was reduced to an octagon by placing stones across the corners, and then to 16 sides by repeating the same process. Above this a second square was formed which was reduced in a similar manner to 16 sides, the last opening

[1] See Plate XXI.

being closed by a single slab. This roof was therefore a simple overlapping dome. But the roof of the upper storey was built entirely of brick in the form of a vault with four sides meeting in a point, the arches being made in the old Hindu style of edge-to-edge voussoirs. The greater part of the upper storey has fallen down, and only a few bricks of the vault now remain in position rising from an impost. But a short search in the ruins of the upper storey yielded vault bricks, each hollowed out on the inner edge to suit the concave face of the vault.

The statue at present enshrined in the temple is a standing figure of Vishnu as Chaturbhuja, or the four-armed god. But as the inscription on the pillar outside shows that the original deity of the temple was the sun-god of Vârunavâsi, the figure of Vishnu Chaturbhuja must be an introduction of comparatively modern date. I strongly suspect that this figure of the four-armed Vishnu may have suggested the Chaturbhuja, brother of Raja Varuna. In the hall there are several figures placed against the walls, and the Brahmans had some buried under the pavement, which they kindly exhumed for my inspection. The principal statues, which were made of blue basalt, were the following:—

1.—Ganeṣa, with rat on pedestal .	3 feet 8 inches high.
2.—Hara-Gauri	3 " 7 " "
3.—Hara-Gauri	1 foot 6 " "

and a sandstone Ganeṣa 1 foot 10 inches in height.

The pillars of the hall appear to be of somewhat later date than the monolith which I have already described, as the lower square portion of the shaft is considerably less than one-half of the height. There is also no slope in the sides, which is a well-marked feature in the outline of the monolith. There is, however, a general resemblance in the other details; such as the gradual change from the square shape to the octagon, hexadekagon, with its peculiar turnovers at the four corners[1].

[1] See Plate XXIII for a view of the inscribed pillar.

The second temple, marked B, is 20 feet square outside, with an inner chamber of 8 feet 2 inches side[1]. The arrangement of the walls outside is similar to that of A. Inside the square is changed to an octagon by placing stones over the corners until a circle is formed, above which the roof is made by 26 successive courses of overlapping bricks, the small opening at the top being closed by a stone slab. In shape it is a very fair approach to a hemisphere, being 4 feet 1 inch both in height and in semi-diameter. But the curve is rather flat below. The upper chamber is completely broken down on the east, but the back wall is still standing, from which I found that the room was 9 feet 3 inches broad, or just 1 foot larger than the lower room. Of the roof I saw only one brick still remaining in position, but this single specimen, with its concave edge facing the chamber, showed unmistakeably that this temple also had been covered with a Hindu vault of four sides meeting in a point, similar to that of A, which I have just described.

The entrance was on the east facing the rising sun, which was an appropriate arrangement, as the enshrined statue that now remains inside is a figure of the sun-god. The original pedestal, which is still *in situ*, with the seven horses of the sun carved in front, is made of blue basalt 3 feet 8½ inches long by 3 feet broad and 2 feet high. Above this a smaller pedestal of brick has been built, on which stands the statue of the sun, only 2½ feet in height, which is so much too small for the great pedestal that it must be a much later addition, most probably after the destruction of the original statue. The sun is represented dressed in ornamented boots and holding a flower in each hand, with a small attendant on each side, and *Arun* between his feet. In Buchanan's time this image was called *Kumâri*, but, as he observes, "it is a male of a natural shape, standing with a flower in each hand, and a crown on his head." A piece of the great pedestal has been split off from the front, which tends to support the conjecture that the original statue of the sun had been purposely

[1] See Plate XXII.

broken. The foundation of the temple is ascribed to Raja Karnajit.

The small temple marked C is only 8 feet 6 inches square outside, with a chamber of 3 feet 10 inches side. In it is enshrined a standing female statue with two arms which I failed to recognise. Buchanan also failed to identify it, and describes it simply as "female image of natural shape." The corners of the small chamber are cut off, and the roof is a small dome formed of successive courses of overlapping bricks. Outside, the dome appears hemispherical, and is crowned with a single mushroom pinnacle, such as I have already described in my account of the Mahâdeopur Temple, and of which a sketch will be found in the accompanying plate[1]. A second small temple close by, which is mentioned by Buchanan, has now disappeared.

D is a long room without roof in the south-east corner of the terrace. The door faces the west. In the middle there is a lingam without name, and around the walls are deposited a number of figures collected from the different temples around. The following is a list of the principal figures :—

1.—Two-armed male sitting on a bird, probably Vishnu.
2.—Four-armed Șiva with Pârvati sitting on Nandi. Pârvati has a beaded zone round her loins.
3.—Four-armed Durgâ seated on Lion.
4.—Small group of Hara-Gauri.
5.—Small group of Hara-Gauri.
6.—Male and female figures standing.
7.—Four-armed Durgâ with sword sitting on Lion.
8.—Four-armed Durgâ with sword sitting on Lion.
9.—Four-armed Durgâ with sword sitting on Lion.
10.—Four-armed female standing.
11.—The skeleton goddess Kâli sitting on a male figure.
12.—Raja on horseback, upper part broken, figures below with musical instruments.

These figures have been briefly described by Buchanan, who remarks: "it may be readily concluded that most of

[1] See Plate XXII.

them belonged to the Cheros. This also is the opinion of the people, who are unanimous in calling Raja Varuna a Chero.

The small temple marked E is only 7 feet 7 inches square outside, with a chamber of 3 feet 6 inches side, but it contains a very holy lingam of Ṣiva, which is still "the chief object of worship," just as it was in the time of Buchanan. The roof is formed by overlapping courses of bricks, and the dome is crowned with a double mushroom pinnacle similar to that on the temple at Mahâdeopur. A small sketch of it is given in the accompanying plate.

The temple marked F is 8 feet square outside with a vaulted roof of two sides meeting in a ridge at top, formed in the Indian fashion with the voussoirs placed edge to edge.

The ruin marked G is now only an empty room with low walls, similar both in shape and size to D.

The mound marked H, at a distance of 62 feet to the east of the terrace, is the ruin of a middle-sized temple 11 feet 3 inches square outside. There are some broken figures lying on the slope, but there is nothing to show now either the style of the building, or the god to whom it was dedicated. It has no particular name, and the people know nothing whatever about it.

The raised terrace on which the mass of the temples stand is surrounded by a strong brick wall, with an opening on the eastern side immediately opposite the largest temple. Here there was a long flight of steps, the remains of which now form a gentle slope. The houses of the village come close up to the southern wall, and actually touch the monolith and the foot of mound H on the east side. On the north and west sides there are no houses.

The worship of Sûrya takes place twice a year on the 6th of Chaitrá Sudi, and on the 6th of Kârtika Sudi, when large numbers of votaries assemble to pay their devotions at this ancient shrine of the sun-god. The numbers are said to be several thousands, but I strongly suspect that they are usually limited to 2,000 or 3,000 and that they never exceed 5,000.

On a review of all the sculptures described I was much struck with the almost total absence of any figures of Vishnu, the only example being that in the principal temple, while Ṣiva is represented by numerous groups of Hara-Gauri, as well as by several figures of Ganeṣa, and many lingams. The worship of the sun-god was no doubt the ancient cult of Vârunavâsi; but it seems also to have been pretty general over all Magadha and Kârusha-desa (or Bihâr and Shahâbad) during the rule of the family of Aditya Sena. The figure of Aditya (the sun) was set up by the founder of the family at Shâhpur near Bihâr, and a grant was made to the temple of the sun-god at Vârunavâsi by *Savitri Gupta*, the great-grandson of Aditya Sena. The worship of Vishnu, however, was not neglected, as Aditya himself had erected a temple to that god at Aphsar. To him therefore I would ascribe the dedication of the beautifully-carved Boar which still exists at Aphsar.

For the following transcript and translation of the Barnârak inscription I am indebted to the kindness of my learned friend Pandit Bhagwân Lâl Indraji. It is to his early researches also that we owe the valuable series of Nepâl inscriptions, which throw so much light on the period embraced by this inscription. From one of them we learn that the daughter of Aditya Sena, Raja of Magadha, married Bhoga Varma, the Maukhari King, while their daughter, Vatsâ Devi, married Siva Deva, Raja of Nepâl[1].

१ । [वारुणवासि भट्टार्कायन]मः स्वस्ति प्रतिनयो पान्ताजयशब्दाम्महानौ हस्त्य श्वपत्ति सम्भारदुर्निवा राज्जय स्कन्धावारात् श्री गोमती कोट्टसमीप वास ।

२ । [कात् परम भट्टारक श्री माधव?] गुप्तस्तस्ये सुतस्तत्पादानु ध्यातः परम भट्टारिकायां राज्ञ्यां महादेव्यां श्रीश्री मत्या मुत्पन्नः परम भागवतः श्री आदित्यसे ।

३ । [नदेवस्तस्ये सुतस्त] त्पादानु ध्यातः परम भट्टारिकायां राज्ञ्यां महादेव्यां श्री कोणदेव्या मुत्पन्नः परममाहेश्वर परम भट्टारक मह्रा ।

[1] See Plate XXIV for a facsimile of this inscription of Savitri Gupta.

४। [राजा धिराज परमेश्वर] श्री देव गुप्तदेवस्तस्य सुतस्तत्पादानु ध्यातः
परम भट्टारिकायां राज्ञ्यां महादेव्यां श्री कुमार देव्यां मुत्पन्नः परम माहे ।

५ [श्वर] परम [भट्टारक] महाराजा धिराज परमेश्वर श्री विष्णुगुप्तदेव
स्तस्य पुत्रस्तत्पादानु ध्यातः परम भट्टारिकायां राज्ञ्यां महादव्यां श्री इज्जा ।

६। [देव्या मुत्पन्नः परम भागवतः परम भट्टारक महाराजा धिराज परमे-
श्वर श्री सवितृ गुप्तदेवः कुण्डली नगर भक्तौ वालवी वैषयिक श्री वा ।

७। . . . . लिकान्तःपाति
वारुणिक ग्रामा गा. . ल-तलवाटक-दूत-सीमाकर्मकर-महा ।

८। . . . . तक-
राजपुत्र राजामात्य-महा. . क-महादण्ड नायक-महाप्रतिहार-महासा ।

९। [न्धिविग्रहिक?] . . . . [कु] मा-
रामात्य-राजस्थानीय-रे. . द. . धिक-चौरोद्धरणि-दण्डक-दण्ड ।

१०। . . . . क. . .
बर्म्मवल व्याहृतकि सूरवटक ग्रामस्य(?) . तदत्र वारुणिक ग्राम-म-कर्म (?) ।

११। . . . . ध्यासितास्तत्पाद
प्रसादो पजीविनः प्रतिवासिनश्च ब्राह्मणोत्तरम हत्तर. . . ।

१२। . . . . विज्ञापित
श्री वारुणवासि भट्टारक प्रतिबद्ध भोजक सूर्य्य मित्रेण उपरि लिखि ।

१३। [त] . . . . श्री माहेश्वरः ?
परमेश्वर श्री बालादित्य देवा। स्वशासनेन भगवान श्री वारुणवासि भट्टारक ।

१४। . . . . तद्दत्त . परवाहक. .
भोजकहंस मित्रस्य समर्पितं . . ध्यासिभिश्च रावं परमेश्वर ।

१५। [श्री] शर्व्व बर्म्म . . . . भोज कर
बिमिल . . करवं परमेश्वर श्री म [द] वन्ति बर्म्मणा प्रलदत्त कमवल ।

१६। स्वर . . . . रावं महाराज
परमेश्वर. . वर्म्मदेव नृपतिः शासन दानेन भोजक दुर्द्धर मित्रस्यानुमो ।

१७। दित . . . . तेन मुच्यते
तदहं किमपि . . मतिः रातावता [राज्ञा] नुमोदित मिति परम् समा-
ज्ञापना राता ।

१८। . . . . प्रयुक्त?

. . . बिबाच्छादति . . वारुण वास्यायतनं तदनु ।

१९। . . . . तत्रचाटक तत्रसीमा

कर्मकर प्रत्यक्षनं . . तं . . सोद्रंङ्ग सोपरिकरं सदग्राप परार्धं ।

NOTES ON THE TRANSCRIPT.

This inscription is engraved on the two contiguous sides of a pillar, each line being continued across the two faces from one side to the other. The left side of the inscription is much defaced, but the right side is comparatively well preserved. Each of the first six lines has lost something in the beginning, but from that part being written in the usual way, it is possible to make out most of what is lost. These six lines contain the genealogy of the king.

In line 1 about nine letters are lost. The tenth letter appears to be मः, which would seem to make out the broken part as वारुण-वासि भट्टा र्कयि नमः

In beginning of line 2 there is space for about 11 words followed by *Gupta*. As the son of this Gupta is mentioned as *Aditya Sena*, I have not hesitated to suggest माधव, *Mádhava*, before Gupta, as this is the name of Aditya's father in the Aphsar inscription.

In line 4 the name of *Deva Gupta* is broken and dim, but the letters that remain are so clear that I have no doubt of its being right.

In line 15 there is a little break before शर्व्व वर्म्मन्., Ṣarvva Varmman. I think the lost letter must be श्री, *Sri*. Further on in the same line occurs the name श्रीमत वन्ति वर्म्म; I have no doubt that the letter द has been accidentally omitted by the engraver after sri-ma, and that the true reading is श्रीमदवन्तिवर्म्म *Sri mad Avanti Varmma.*

TRANSLATION.

[Salutation to the sun-god dwelling in Vâruna.] From the victorious camp situated near Gomatikota, in which the word of victory has been obtained by the three powers immoveable

by reason of the assembling of large ships, elephants, cavalry and infantry. The [great lord, the illustrious Mâdhava] Gupta. His son meditating on his (Mâdhava Gupta's) feet, born of the great lady, the queen, the chief of the queens, the illustrious Ṣrimati, a great devotee of Vishnu [*parama Bhâgavata*], the illustrious king Aditya Sena [his son] meditating on his feet, born of the great lady, the queen, the chief of queens, the illustrious Koṇa Devi, a great devotee of Ṣiva [*parama Maheṣwara*], the great lord, the great [king of kings] the supreme lord [*parameṣwara*], the illustrious king *Deva Gupta;* his son, meditating on his feet, born of the great lady, the queen, the chief of queens, the illustrious Kumâra Devi, a great devotee of Ṣiva [*parama Mâheṣwara*], the great lord, the king of kings [the supreme king], the illustrious king *Vishnu Gupta;* his son, meditating on his feet, born of the great lady, the queen, the chief of queens, the illustrious Ijjâ Devi, a great devotee of Vishnu [*parama Bhâgavata*], the great lord, the great king of kings, the supreme king, the illustrious *Ṣavitri Gupta* [the reigning king]. What follows is much broken. First comes "*Sri Va*—in the Nagara district of the *Valâni* country"—Ṣṛi Vâ—is Ṣri *Vâruṇika*, and later on in line 7 after a break, the name *Vâruṇika* occurs again, and is said to be situated in a certain district or country, the last letter of the name being *li.* I cannot make out the name. This is followed, as is usual in inscriptions, by the designations of officers informed by the grants. In some places the names are lost. They are—

Talavataka, modern *Talati*, or village accountant.
Dûta, spy, or ambassador.
Simâ karnakara, boundary settlement officer.
Rajaputra, prince.
Rajamatya, royal minister.
Mahâdaṇda-nâyaka, the chief magistrate.
Mahâpratihâra, the head door-keeper.
Mahâ Sandhivigrahika, the great minister for peace and war.
Kumârâmâtya, minister of the prince.
Rajasthaniya, political agent, or regent.
Chaurodharaṇika, Police officer.
Daṇdaka, fine imposer.

After these in the 10th line, the name of a village, *Kesuravâṭaka*, appears (the reading being rather doubtful), and the army of a king, whose name ends in *Varma*, seems to have destroyed it. Then comes in the same line "in this Vârunika village." In the 11th line is "living there, living on our favour, neighbours, brahmans, &c.," who appear to be the parties ordered. In the 12th line appears the name *Sûrya Mitra*, who is described as being connected with the lord living in Vâruṇa (*i.e.*, the sun) and who did something to something mentioned before.

In line 13, the great lord, the illustrious king *Bâlâditya* is mentioned as having done something to the lord living in Vâruṇa (the sun). In line 14 the name Bhojaka Hansa Mitra occurs. Towards the end of the line, and the beginning of line 15, the name of the supreme king, the illustrious *Sarvva Varmman* occurs, and after a break comes the name of *Bhojaka Ravimitra*. Then after another break comes the name of the supreme king, the illustrious *Avanti Varma*, about whom it is said "who on the support of something mentioned before?"

In line 16 are the titles of a king whose name ends in *Varmman*. He is called the great king, and the supreme king. He appears to have made a grânt, and to have given something to *Bhojaka Durdharamitra*. Then after a break comes "by him is enjoyed." In line 18 the temple *Vâruṇavâsin* (the sun) appears, and in line 19 there are some instructions to the *Talavâtaka* and the *Simakarnakara*. This is followed by the privileges and rights accorded to the grantee.

REMARKS BY PANDIT BHAGWAN LAL INDRAJI.

"The inscription appears to record the grant of something (probably a village, Kesurvâtaka) to the sun (Varuṇavasibhaṭṭâraka). The donor is King *Savitri Gupta*, whose genealogy is as follows: *Mâdhava Gupta* (?) married Srimati; their son Aditya Sena married Koṇa Devi; their son *Deva*

Gupta married Kumâra Devi; their son *Vishnu Gupta* married Ijjâ Devi; their son *Savitri Gupta*, the donor of this grant.

" The grant was made in the camp of victory near *Gomatikota*. There are mentioned the names of several kings and several *Bhojakas* (temple ministrants). The names of the kings are given probably because each of them continued some old grant to the temple, or made a fresh one. The *Bhojaka* names are those of the temple ministrants at various times.

" The temple appears from what precedes to have been much older than the time of Savitri Gupta.

" Among the kings *Bâlâditya* comes first. He was probably one of the Gupta kings and was perhaps the Bâlâditya who made the Vihâra at Nâlanda.

" *Ṣarvva Varman* is a Maukhari king. He is probably the same as the last king mentioned on the Asirgarh seal.

" *Avanti Varman* was probably the father of *Griha Varman*, the brother-in-law of Harsha-Varddhana. Then comes the name of another king ending in Varman, which would show that he was a Maukhari king.

" From the fact of several kings whose names end in Varman being noted as connected with the temple, it would appear that previous to the time of Savitri Gupta, the province in which the temple is situated must have belonged to the Maukharis, and that it was afterwards taken by Savitri Gupta, who renewed the grant as recorded in this inscription."

I will now add some notices of the other inscriptions which refer to these later Gupta kings, and their contemporaries the Maukharis. The information which they supply is especially valuable for the illustration of the dark period of the history of Northern India between the death of Skanda Gupta about A.D. 319 and the rise of the Pâla dynasty of Magadha about A.D. 813. For this long period of five centuries we have hitherto possessed only the unconnected inscriptions of different provinces, and the untrustworthy chronicles of the Hindu bards.

ABSTRACT OF THE APHSAR INSCRIPTION.

1.—Krishna Gupta.
2.—Harsha Gupta Deva.
3.—Jivita Gupta.
4.—Kumâra Gupta II, fought with Isâna Varma.
5.—Dâmodara Gupta, fought with W. Hûnas battle of Maushari.
6.—Mahasena Gupta, conquered Sri Varma.
7.—Mâdhava Gupta * [Srimati Mahâ Devi].
Aditya Sena * Koṇa Devi.

The name of Hashka Gupta, as read by Kittoe in his Nâgari transcript, has been corrected by me to Harsha Gupta from Kittoe's own impression, and the name of Isâna Varma has been substituted by Pandit Bhagwân Lâl for Sânti Varma as previously read by Kittoe. The original slab has not yet been found, but there is in the Bengal Asiatic Society's Library a very fine impression of the inscription made by Kittoe.

THE SHAHPUR INSCRIPTION.

This inscription was discovered by Mr. Beglar at the village of Shâhpur, 8 miles to the south-east of Bihâr. It is engraved on the base of a statue of the Sun, and is dated on the 1st of Mârga Sudi in the Samvat year 55 during the reign of Aditya Sena Deva. This date I referred on first seeing the inscription to the era of Harsha of Kanauj, which was established in A.D. 606, the year 1 being A.D. 607. This assignment to the era of Harsha has since been most satisfactorily confirmed by the inscriptions discovered in Nepâl by Pandit Bhagwân Lâl Indraji.

MOUNT MANDAR INSCRIPTIONS.

On the famous hill of Mount Mandâr there are two inscriptions of Aditya Sena, engraved in very large characters on the rock. They were discovered by Buchanan, and copies of them were made for me by Mr. Beglar. They record the construction of [?] by Koṇa Devi,

the queen of Aditya Sena, who is mentioned in both the Aphsar and Barnârak inscriptions.

THE NEPAL INSCRIPTION.

The Nepâl inscription, which mentions the name of Aditya Sena, is a long record of Raja Jaya Deva, bearing the date of Samvat 153 Kârtika Sudi 9, or A.D. 606+153 = 759. Of Siva Deva, the father of Jaya Deva, there are two inscriptions, dated in Samvat 119 and S. 143, or A.D. 725 and 749. Of this prince Jaya Deva's inscription gives the following important notice [1] :—

"That prince respectfully took illustrious Vatsa Devi to be his queen, as if she were Fortune, her the daughter of illustrious Bhoga Varman, who was the crest jewel of the illustrious Varmans of the valorous Maukhari race, and who by his glory put to shame (all) hostile kings, and the grand-daughter of great Aditya Sena, the illustrious lord of Magadha.

From this account we get the following genealogy, with the approximate dates :—

A.D. 660.—Aditya Sena.
" 690.—daughter married Bhoga Varman Maukhari.
" 720.—Vatsâ Devi married Siva Deva of Nepâl 725-749.
" 750.—Jaya Deva, A.D. 759.

It will be observed that the date here assigned to Aditya Sena agrees with that already derived from the Shâhpur inscription. I should, however, mention that Pandit Bhagwân Lâl reads the Shâhpur date as 88 instead of 55, which would bring Aditya Sena down to 606+88 = 694 A.D. I cannot, however, agree with this reading as both the figures of the date are common Bengali fives.

Several years ago I had identified the Maushari king, the foe of Damodara Gupta, with the family of the Maukharis whose genealogy is recorded on the Asirgarh seal. Pandit Bhagwân Lâl has since confirmed the suggestion by correcting the name of *Santi Varma* of the Aphsar inscription to *Isâna Varma*, and thus identifying him with Isâna Varma of

[1] See Indian Antiquary—for 1880, Vol. X, p. 181.

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the Asirgarh seal. On referring to the silver coin which I formerly assigned to Sânti Varma I find that the name is clearly and unmistakeably Isâna Varma. I possess two of these coins, one of which has a date in front of the face, which may be read as 257. If referred to the Balabhi era of A.D. 319, the date of Isâna Varma will be $318 + 257 = 575$, which, as will be seen presently, agrees with the approximate date of his antagonist Kumâra Gupta. As a curious proof of the antagonism between the Guptas and Maukharis I may cite the fact that on the coins the Maukhari king has his face turned to the left, in the opposite direction to that of the Gupta kings. This opposition is also seen on the coins of Toramâna, the successor and probable supplanter of Budha Gupta.

Of the later Guptas I possess two gold coins of Kumâra Gupta with the title of Kramâditya, and one silver coin of Dâmodara Gupta with his face turned to the right, as in the earlier Gupta coins. I have also two gold coins of Vishnu Gupta with the title of Chandrâditya, besides some much earlier coins of Bâlâditya and Prakâșaditya. Of the last king I have found no trace in the inscriptions; but the names of Kumâra Gupta and Dâmodara Gupta are found in the Aphsar inscription, while those of Vishnu Gupta and Bâlâditya are found in the Barnârak inscription.

REPORT BY MR. H. B. W. GARRICK.

INTRODUCTION.

DURING the past short season, from the 4th of December 1880 to the end of March 1881, my researches have been confined to the country lying north of the Ganges, with the exception of a short stay in the *Gaya* district, where I visited the ancient site of *Buddha Gaya*, or *Budh Gaya* as it is now rendered by the postal authorities; and a visit to Rohtak and Delhi. My tour north of the Ganges extended northward to within a few miles of the Nepâl frontier (starting from Patna), and embraced the various districts between the Brahmanical village of *Sowrât* or *Sowrath* situated 5 miles north-north-west of the *Bhowareh* Thanna (Tirhût District) on the east, and the ancient site of *Kasia* or *Kusinagara*, on the west. This place has already been explored by General Cunningham, the Director General of the Archæological Survey, who has identified *Kasia* with the scane of the *Nirvâna*, or death of Buddha.

At most of the places within the above limits, I have taken records, by means of photography and drawings, of the most interesting and valued objects of antiquity, and I have made sundry excavations, in places which promised well for discovery, with what success will be seen in the following pages of this paper.

I propose to describe the different cities, villages and other objects of interest, in the order that they were visited; beginning with Hâjipur—southern portion of the Muzaffarpur District. This will also show the direction of my route:—

1.—Hâjipur.
2.—Besârh or Vaisâli.
3.—Chak-Rám-Dás or Banya.
4.—Bakhra.

5.—Sharaf-ud-din-pur.
6.—Saurât or Saurath.
7.—Sita-Marhi or Mahila.
8.—Andhara or Andhâri.
9.—Sugaoli.
10.—Singâsangarh.
11.—Dhokraha.
12.—Lauriya Navandgarh.
13.—Chandkigarh.
14.—Râmpürwa, or Pipariya.
15.—Râmnager.
16.—Baghuaghât.
17.—Padrâonau or Parowna.
18.—Kasya or Kusinâgara.
19.—Tarkûlwa Thanna.
20.—Khukhundo or Khookuno.
21.—Kahaon or Kahough.
22.—Bhâgalpur.
23.—Khairagarh.
24.—Amarpur.
25.—Gaya.
26.—Buddha-Gaya.
27.—Rohtak.

1.—HAJIPUR.

There have been some valuable discoveries lately made in the *Jowri Dih* or "Burnt Mound," situated about 12 miles distant from Hâjipur on the road to Muzaffarpur. These discoveries were made through excavations carried on under the auspices of Mr. Lincke, C.E., Executive Engineer in charge Tirhût State Railway Survey, to whose report I am indebted for the following description:—

"A mound about 100 feet square and some 10 feet high, with a few very ancient pipal trees growing on it, has existed from time immemorial on the north edge of the boundary of the village of Imâdpur; and a low bank running east and west and lying just to the north of the *Jowri Dih*, but within the village of Bitthowli, is the site of the ancient village attached to the old fort now called Jowri Dih or the 'Burnt Mound.' The above site lies to the east close to the main road from Muzaffarpur to Hâjipur on the 23rd mile from the former

and 12th mile from the latter place. To the south of the mound lies the large Chatirah Chur, and it commands the narrow neck of the water joining the Chatirah, with the *Rajaramdowra Chowr*, the only place for miles where it is dry even during the hot season. On digging on the surface of the mound, it was found to be composed of broken brick strongly embedded in earth, and on enquiry, hearing it was the site of an old *Dusádh.* Fort belonging to the *Chero Raj,* which was said to have been destroyed long before the Muhammadan invasion, I employed a few men to excavate the hill, and first ran a drift from the east at the level of the natural ground into the hill-side through an accumulation of potsherds, evidently the refuse thrown out of the fort when inhabited, and it shows that this must have been for a long period. We came at length to the porch wall or east front of the fort, where *debris,* consisting of brick, earth and pottery, was cut through, besides numerous pipal tree roots. This wall was found to be 4 feet deep and 4 feet broad, next a shallow wall, 6 inches in depth, but 6 feet wide, was found, and then 5 feet further a flooring of bricks on a thin layer of sand; here the trench was stopped and the *debris* only cleared off the floor to its further or western edge, beyond which no trace of any wall could be found, although we dug down 4 feet below the floor level. A trench was next dug from north to south, disclosing a wall 4 feet deep and 6 feet wide, then a gap of 7 or 8 feet, when the flooring was met, and cleared till another gap of 7 or 8 feet was found, followed by a wall of 6 feet wide and 4 feet deep, then only *debris* again. Next, I had the *debris* removed from the top of the walls only, following them till the plan of the fort walls were disclosed and a sort of solid bastion found at the south-west corner, and the foundation of a porch at the centre of the east wall where the head and shoulders of the idol Mahâdeo carved in ¾ relievo in black Gaya stone was found; it is of capital workmanship, and the head is in perfect order, with the exception of a chip on the side caused by a blow of some sort and not in the working. We next cleared the whole floor within the walls and found a number of fragments of clay utensils, balls and a few fragments of rounded stone, as also a calcined gold ring, which broke into pieces when touched, but the pattern was distinguishable. Beyond the bastion no vestige of a western wall was found, nor was any walling found standing above the foundation or plinth. The floor was found to have been removed on three sides, the remaining portion, measuring 30 feet by 33 feet; and of one brick thick laid carefully in parallel rows of sand. Each brick was of the same size, *i.e.*, 2 feet by 1 foot by 2 inches thick and of the same size of those composing the walls. None of any other size were found. On removing the flooring the bricks broke

into several pieces, although every care was taken to preserve them. The ground was then dug up to the depth of a pick and phaorah and a well dug 4 feet deep in the centre, and even the substratum to the depth of 4 feet was found to contain a few scattered pieces of broken brick and pottery, as also a knuckle bone or two and clay-bullets clearly proving the mound to have been artificially made after bricks had been prepared. It is probable the mound was made from a moat round, then the square foundation of the fort built above 60 x 60 feet and filled in with earth to floor level and paved. The floor was 1 foot below the level of the plinth or walls, which latter were found built of bricks 2 feet long and 1 foot broad, built in with mud, and a layer of concrete 1 inch or so thick was found spread on the surface of the portions of the northern and eastern walls, and had evidently existed all round. Of the superstructure nothing is known beyond the fact that the *debris* lying around and on the hill to the depth of 3 feet above floor consists of well-burnt bricks and earth, though it is stated that the tower was of brick and three stones high. All the land round and the site of the ancient village to the north, of which no name is preserved, is covered with fragments of pottery and brick. A large quantity of *cowries* were found last year at the village site and four bronze idols were ploughed up 15 years ago to the east of the village site. The flooring was afterwards carefully replaced, and the hole in the centre filled in, but the wall top surface left exposed.

"The legend of the *Jowri Dih* is that there was a fort and town of the *Chero Raj* at this spot long anterior to the Muhammadan conquest, and that the country around belonged to the *Dusád* people before even the Rajputs appeared; that it was still held by them under low-own their caste kings, after the Brahmans had lived amongst and taught them; that finally an enemy appeared from the west, and the Chero Raja, or at any rate the chief of the fort, sallied forth to battle, leaving word that if they saw his standard remain erect, they would know he was victorious, but that if they saw it fall they would know him to be beaten and were then to set fire to the castle to escape falling into the hands of the enemy. The standard bearer, however, let fall his flag when the battle was over, and the garrison of the fort and women thinking the chief dead and the battle lost, shut themselves into the castle, which was 3-storied, and set fire to it. On the chief's return he found his castle a pile of flames and his family perished, so in despair he threw himself into the flames and died. The above is the most authentic account procurable, though there are some few variations given, as to the chief throwing himself into the well after his family and treasure had been thrown in; but as there are

several evidences of the place having been fired, and none of a well, the former seems the most probable. Everything found points to a purely Hindu origin, and not a single small brick, so typical of the Muhammadan, is to be found. The remains of the votive figures of men and horses and *charaghs* and toys are also of Hindu origin. One would think it must have been a temple previously, and the *debris* on the hill-sides and at the village site should be examined for remains; this would not be difficult as the country being low no great depth of excavation would be necessary. It is stated that after the destruction of the tower the place relapsed into thick jangal for a long time, but that after the surrounding country had been cleared by the forefathers of the present occupants, a Brahman built a small temple at the site of the pipal tree now standing at the north-east corner of the mound, but no vestige of this temple is now to be seen; that even 80 years ago wild pig used to inhabit the mound which is now quite bare of janga; that no one has excavated the place within the knowledge of any, nor have they heard of such thing; that when on one occasion some men proceeded to the spot to dig for treasure, they were so alarmed at a noise and by seeing a dragon that they ran off and no one ever dares to dig there."

Here follows a long list of the specimens of *debris* from *Jowra Dih*, but as many of these are quite unworthy of a separate note we will only mention the following discoveries:—

Large bronze group of 3 figures on a pedestal 11 inches long by 4 inches broad by 2 inches high, the figures being with stand and glories just 1 foot high, and are, counting from the left when facing it, *Balarâm*, *Radhika*, his wife, and *Narain*, with the *gôru* kneeling at his feet with hands joined. The only damage to this is two of the finals to glories are broken off, as also one of the feet to the pedestal; each figure has silver on the forehead. There is an inscription at the back, the characters of which are a form of Sanscrit.

A bronze figure of *Narain* with *Lachmi* on his right, and *Sarasti* on his left, *i.e.*, the goddesses of fortune and learning, and a little *gôru* kneeling at each corner of the pedestal. The centre figure is 5 inches high and the smaller ones 2½ inches high, the whole casting being 9 inches high and the pedestal 3½ inches long and 2 inches broad, and perfect. This figure is also inscribed.

A bronze casting, 10 inches long by 2 inches broad and 4½ inches high, consisting of a pedestal on which five figures are seated, which, counting from left to right and fronting the image are (1) *Ganesh*, (2) *Joia* with child, (3) *Bejoia*, (4) *Dürga* or *Pârbati* and (5) *Mahâdev*. This figure is exquisitely worked and bears an inscription.

Three pieces of fused metal ore.

Fragments of votive horses in baked clay.

Three pieces of bone of shoulder-blade.

Seven pieces of gold forming a woman's ring.

Also several fragments of sculptures in blue-stone; amongst others the head and shoulders of *Mahâdev*, 6 inches by 6 inches, the features of which are in perfect preservation, found in the *debris* at porch of *Jowri Dih*.

I had the walls at the fort at Hâjipur measured. In some places the top of the wall is surmounted by houses which the man measuring had to skirt, so the measurement is not perfectly accurate, but the circumference is, as nearly as I can ascertain it, 3,000 yards. The area is given in "Hunter's Statistical Account of Tirhut." There is also another artificial mound, about 10 miles to the east of Hâjipur, which I believe has never been excavated; it is called the *Bînd*, and is, I hear, very old.

The bronze figures above mentioned were, I believe, purchased by Mr. Lincke, and two of them have been sent to the Asiatic Society of Bengal in whose Journal of Proceedings these discoveries will, I learn, be fully chronicled. With reference to the inscriptions which they bear, there is yet little ascertained, as the readings of a Brahman, employed by Mr. Lincke to decipher them, are extremely doubtful[1].

[1] *Note by General Cunningham.*—The Brahman's readings are much more than doubtful; they are absolutely wrong. He referred the inscriptions to the "great king Debrâj" and the dates to Samvat 4, or the year 52 B.C. Both inscriptions opened with the words—

Sri-man Mahipâla Deva Râjye Samvat 48 Jveshta dine, Suklapaksha 2——— and ended with the words *Deva-dharma*.

The images were therefore made during the reign of the fortunate Mahipâla Deva, in Samvat 48, on the 2nd day of the waxing moon of Jyeshta.

The Brahman took *Mahipâla* for a title, which he translated as "great kings," and then turned *Deva-râjye* into the king's name.

2.—BESÂRH, OR BESÂDH, OR VAISÂLI.

The village of Besârh, or Besâdh as it is commonly called by the people, has been identified by General Cunningham with the ancient Buddhistical site described by Huen Thsang, the Chinese pilgrim, under the name of *Vaisâli;* and its position and bearings with the surrounding stations of Hâjipur, Patna and Bakhra certainly tend to confirm this identity beyond any reasonable doubt. Much has already been written about Besârh, and consequently our explorations were, in a manner, over old ground; however, during the few days of our stay at Besârh, some desultory excavations were made, and I feel that it might be well for me merely to give a brief account of our work there.

The population of this rather extensive village seems to consist chiefly of *Bhâbans*, apparently a powerful order of inferior Brahmans. This caste is very common in Tirhût and also in Champârun, but more particularly in the Tirhût District. The principal antiquarian feature of this place is, of course, the remains of a vast fort or palace (*garh*) called by the people *Raja Bisâl-ka-garh.* Its present appearance is merely that of a huge brick-covered mound, which has through all these ages preserved its moat. This ditch surrounds the fort almost completely. There is little to be seen but a flat mound, having a general height of about 6 feet above the surrounding plane, becoming somewhat higher at the corners, where can plainly be traced the remains of brick-work, as also in many places along the side-walls (ramparts?) the ancient masonry is visible. This celebrated mound is thus described by General Cunningham [1]:

"The fort is a large brick covered mound of earth 1,580 feet long from north to south, by 750 feet broad from west to east, measured from edge to edge. It has rounded towers, and the whole is surrounded by a ditch which was full of water at the time of my visit. The ruined ramparts along the edge and the four towers at the corners are somewhat higher than the mass of the mound which has a general elevation of from 6 to 8 feet above the country. The height of the

[1] Archæological Survey Report, 1861-62, page 56.

north-west bastion, I found by measurement to be 12 feet above the fields and 15 feet above the bottom of the ditch, where it was dry. The main entrance was in the middle of the south face, where there still exists a broad embankment across the ditch as well as a passage through the rampart. In the northern face there was probably only a postern gate, as there is no passage through the rampart, and no trace of any embankment across the ditch, excepting the fact that the only dry part of the ditch is on this face. The only building within the fort is a small brick temple of modern date."

I noticed a curious hollowness in the centre of the fort, about 15 feet broad, resembling a road; this depression in the earth runs from east to west across the mound, and was in all probability the space or court-yard between the buildings which once stood on this site. The traces of bastions are lost in parts where the natives have been digging for the sake of bricks; indeed, on the southern side on the spot, where it is supposed the principal gate stood, there appears to have been recent excavations. It was near this place that we dug three trenches, through the part where apparently the outer wall stood,—with what success will be seen presently. Three wells were also dug about 6 feet deep, one being on the north side of the mound, making in all six excavations. They were attended with but little success, excepting a very strange piece of stone measuring about 4 inches by 3 inches by 1 inch thick, which is supposed by the hollow or receptacle cut out of it to be an ink-holder; this piece of sculpture also bears a short inscription, concerning which, however, there is yet some doubt, as one of the characters are damaged; but I expect this inscription will throw much light on the real use of this most interesting antiquity, when it is satisfactorily deciphered. On the south-western corner of the fort stands a small Hindu temple of modern construction, containing three very fine metal figures which the natives connected with the temple say are three out of a number of such images which were brought from a certain king in the *Dakhan* by a pandit who put them up in this temple at Besârh, and all but these three are supposed to have since then been stolen. It is also popularly believed that the original collection cost the Dakhan king ten thousand rupees. The centre

figure is about 2 feet high, including its pedestal, and the two others, apparently attendants, about 14 inches. They are very minutely chased with ornamentation, and besides being in excellent preservation, are remarkably large for metal figures. After having them grouped together by the priest in charge of the temple, who is a very obliging man, I photographed these specimens. About 300 yards south-west of the ruined fort, there stands a huge mound or stûpa of solid brick-work, 23 feet 8 inches high, with a large flight of steps leading from the south side to the summit, which is covered with some Muhammadan tombs, of which the principal is that of the Mussalmân Saint Mir Abdûl. This tomb is generally believed by the people to be 500 years old. There is also another tomb hard by the southern face of the fort, on a small mound, and at this tomb is held a Muhammadan festival yearly, when men of all ages dance round the holy spot with switches and fans in their hands, chanting a dirge of some kind. The day for this ceremony occurred fortunately (or rather unfortunately, for the noise was intolerable) during my stay in Besârh, and is I was told the anniversary of the death of this Saint, whom the people simply call *Makhdum*, and appear content to pay his memory all this homage without even knowing his name.

3.—CHAK-RÂM-DÂS, OR BANYA.

Chak-rám-Dás, or Châkam Dâs, as it is commonly called, and Banya, are two villages containing altogether about 150 houses; they are divided only by a boundary or narrow passage, which partly runs between them, hence the two names, by either of which the large village formed of these two small ones is known. It is situated rather less than a mile west-by-north from the ruined fort of Besârh, which can be seen rising out from the surrounding plains at this distance. At Chak-rám Dás there are two stone images, the largest measuring 2 feet 2 inches high by 14 inches broad and 3 inches thick, and the other 1 foot 10 inches by 1 foot by 3 inches. They have lately been discovered, and, being now objects of worship, the villagers would not hear of their being

brought outside; and as it was very dark in the small temple where they stand, we could see them but imperfectly. The tank lying between the fort and *Chak-râm-Dâs* and running from east to west, is a fair example of these old *Pokhârs*, being more than a quarter of a mile in length. It is called *Ghôr-daur*, or "Race-course," which, though a strange name for these tanks, is one, I believe, very commonly in use. Perhaps it has reference to the old eastern custom of measuring the ground to be devoted to a tank, by the area a horseman could skirt within a given space of time[1].

4.—BAKHRA.

A short march in a north-westerly direction brings us to the Lion Pillar of Bakhra, called by the natives *Bhim-Sen-ka-lât* or *Bhim-Sen-ka-dandi*. The column is now standing in the centre of a small patch of ground surrounded on three sides by huts, and the lion itself faces the north, where, just in front of it, is a ruined stûpa of solid brick-work, 25 feet 10 inches in height above the fields, but only 15 feet 11 inches above the present ground level of the pillar, in consequence of the ground all around the pillar having risen, probably by the accumulation of ruins on this spot. This stûpa has, I believe, been excavated by a Doctor of Muzaffarpur 30 years ago, which perhaps accounts for a large horizontal cavity reaching nearly to the middle of the mound; but whether the Doctor's labour was rewarded with any success or no, I was unable to ascertain, and as far as I know there has been nothing published on the subject. A very strange story is current in the adjacent village, that the lion which crowns the Bakhra pillar originally held in its mouth the stone effigy of a calf, and that a certain *Farâng Saheb*, "European," fired a shot at it, upon which instant the calf tumbled to the ground and vanished. But as the lion's mouth is not in any way fractured, and, on the contrary, exhibits the protruding tongue as well as its teeth perfectly, I cannot conceive what grounds

[1] I take the name to refer to the long and narrow shape of the tank—which resembles the shape of an ancient race-course—All tanks bearing this name have the same peculiar shape.—A. CUNNINGHAM.

there were for this tradition, which is one of the many idle tales so apt to mislead the enquirer by the apparent sincerity with which they are persisted in. I took two photographs of this monument, one a front, and one a side view, which was a work of some difficulty, as the pillar is surrounded by a court-yard, and we were obliged to build a temporary platform, about 5 feet high, with some bricks lying close by, to admit of the camera approaching to within a reasonable distance of the lion. The chief characteristic of this column is its squat appearance, and though the lion is fairly well sculptured, it looks heavy and unwieldy, and is, in my opinion, altogether less grateful to the eye than the more slender and truly elegant column at *Lauriyanavandgarh.*

5.—SHARAF-UD-DIN-PUR.

Directly on the road to Durbhanga, and situated one march from Muzaffarpur, there is a great weekly fair held at this village, at which, the natives say, ten thousand people assemble. This, however, I should consider a gross exaggeration; as the day we halted there happened to be that on which the fair was held, and there did not appear to be more than three thousand, or at the very most, four thousand people present, and these were, for the most part, women who congregate there to buy their provisions for the week, and also to barter with cows, bullocks, &c. The bazaar is held under the shade of a large tope of trees, and I understand it has a religious significance, besides affording an excellent opportunity for the villagers to buy and sell their various wares. In most of these district villages, there is a bazaar or fair held every four days, but I never saw one so large as that of Sharaf-ud-din-pur. These hâts are called *chowthee,* or "fourth," on account of their taking place every fourth day; generally on Monday, Wednesday, Friday, and Sunday. It is a very curious circumstance, perhaps worthy of remark, that notwithstanding the extreme poverty of the mass of villagers, toys, rudely shapen in clay and wood, greatly predominate amongst the wares exhibited for sale, but apparently the native of India has been from time immemorial accustomed

to make these toys, for we frequently see them extracted by excavation from the oldest remains; but there is a vast difference between the antiquities of terra-cotta belonging to by-gone ages, and wrought, in many instances, with great skill, and the clumsy baubles at present manufactured for the rising generation; some of the ancient toys are much prized for their fantastic designs, and the excellence of workmanship displayed in their most minute details, whereas the ornaments now made only serve to destroy any idea of form that may exist in the youth of this country. But this is only one of the many industries of India, which have degenerated from artistic handicrafts, to coarse and wholesale manufactures.

6.—SOWRÂT, OR SAWRATH.

This ancient Brahmanical village is situated 23 miles north-east of Darbhanga, and is approached from a line of road branching off at Pandowl, to the north of the main road from Darbhanga to Janakpur; for some 20 miles west of Sowrât, the country is very marshy and almost inundated by the several small branches of the Kumla river, and hence I was obliged to return to Darbhanga, before starting on the north-westerly road towards Sitâ-Marhi. My chief object for visiting Sowrât was to procure a copy, either by means of photography or an inked impression, of an inscribed copper-plate of Siva Singh, which belongs to the period of the Tughlak dynasty, *i.e.*, the 14th century A.D.

General Cunningham heard of this inscription by his enquiries from pandits at Darbhanga; one man in particular, Pandit Babú Lâl, said that the copper-plate was in the possession of one Nanhu Thakur Brâhman at Sowrât, in whose family it had been for several generations as it proved their right to some landed property.

This pandit appears to be a very intelligent and learned native, and it was from him that much information concerning Sowrât was obtained; he also has a number of old manuscripts, but could not be prevailed upon to dispose of any from his collection; indeed, it is a difficult matter to get men

of this class to assist in any way, and so independent and easy are their circumstances, that they care little for emolument. Before starting from Darbhanga I obtained a *parwâna*, for which I am indebted to Major Money, addressed to Nanhu Thakur Brâhman; this I found of great use; for on my arrival at Sawrath, and during my stay there, I received every assistance from Nanhu Thakur Brâhman and the several other Brahmans of whom he is the superior.

There is a Brahmânical fair or festival held at Sowrât annually, at which time offerings are made at the various shrines, and on these occasions, I believe, the place is very full; indeed, if it were not for this annual fair, Sowrât might be called an obscure village, for it only contains the usual groups of huts and but a very few pucca or brick houses, in one of which resides Nanhu Thakor Brahmân. There is also, to the west of the village, a large Hindu temple in which are some very poorly-executed figures; the temple is in very bad repair, and when I was in Sawrath a corner of it was falling down bodily. The men in charge informed me, however, that it was to be repaired shortly by order of the Maharaja. The building stands in a court-yard, to the right of which, as one enters, is a large *pokhar*, or tank, with broad steps leading down to the water. These steps are very finely plastered with a granulated kind of material which I take to be coarse sand and lime, and are marked at distances in imitation of stone slabs: at first sight I took them for slabs of coarse grey sandstones, but after examination discovered the nature of the workmanship. In this court-yard, just before the temple, I pitched my tent and sent the *parwâna* which Major Money of Darbhanga had kindly procured for me, to Nanhu Thakur Brâhman, by one of my servants, who was himself a Brâhman, for this is a very sacred place and none of inferior caste would have been admitted into the house of the head Brâhman even to deliver a message. The Brâhman was out of Sowrât some hours' journey distant, but a relative (nephew I think) came to say that they had sent for him; but it was not until evening that he appeared at my camp, and in conversation with him I learned that he had presented the

inscribed copper tablet of Siva Singh to Government about 20 years ago[1], at the request of the then Collector of Muzaffarpur; but I found out that he had a record of the inscription in his house, and managed to get him to copy it out for me, which he very obligingly did next day; this copy I at once despatched to the Director General of the Archæological Survey, and was glad to hear some time after that it had been very useful to him.

On looking about the place next morning, I discovered an oblong mound which, by standing in its centre, presented the appearance of a cross, that is to say, it had four projections at the sides; the mound, including these projections, measured 70 feet from north to south and 50 feet from east to west, and it had a general height of about 5 feet above the surrounding country. I could find no pottery of any kind on its surface, and an intelligent villager told me that it was one of the two *dihs* in Sowrât, but the other dih, distant about a mile from this one, though thickly covered in parts with broken brick and pottery, was so vast that it would be difficult to know where to begin digging in it. The natives believe it to be the remains of an ancient city, and in this I agree with them, as the ruins are scattered for about a mile around.

I however started cutting through one of the projections in the mound first mentioned, to see whether any architectural detail could be traced, and also sunk a well in the centre for a depth of about 4 feet, or down to the ground level, but without any result. We found no trace of walls in the sides, and the excavation in the centre only served to show that the mound was entirely composed of solid earth. But in some superficial excavations which I made in the larger *dih*, or rather the ground with *debris* of pottery and broken brick upon it which the natives called a *dih*, I turned up portions of two large bricks, which, when complete, must have measured

[1] Possibly the information given by Pandit Babû Lâl of Darbhanga referred to the time when this copper-plate inscription *was* in Nanhu Thakur Brâhman's keeping, which must have been at a period more than 20 years previous to my enquiries. This is an instance of the caution with which data must be taken from natives, as their information is often much behind the times, and without any intention of doing so, they often mislead.

12½ inches by 8¾ by 3 inches, and also a number of clay balls with holes through the centre, which may have been used for spinning weights.

The best archæological authorities assign great antiquity to bricks of large dimensions, and though larger ones have been found on various ancient sites, still these are considerably above the average size of brick unearthed by excavation, and larger are rarely found. There can be little doubt of the antiquity of this Brâhmanical village, and though seriously disappointed at not securing an impression of some kind from the original copper inscribed tablet, I was not sorry for having visited Sawrath.

As I was somewhat pressed for time I determined to march the next morning for Darbhanga, *en route* to Sitâ-Marhi, after a stay of three days at Sowrât.

7.—SITÂ-MARHI, OR MAHILA.

The extensive village of *Sita-Marhi* is situated a little more than 40 miles north-west of Darbhanga in a direct line, and 14 miles from the nearest point of the Nepâl frontier. It is bounded on the east by a branch of the Sowrun Nala, and, I believe, at short intervals during the rainy season, portions of the village are inundated by the numerous small streams which become confluent in parts, and flood the country. Of the antiquities at *Sita-Marhi* there is little to be said, and with the exception of some temples dedicated to *Sita*, the place is quite devoid of archæological interest. There is at *Kodeira*, about 10 miles south-east of *Sita-Marhi*, an old well sacred to *Bhairubnâth* (*Mahadev*), which evidently had a brick temple over it. This temple has sunk into a mass of brick *debris* out of which, and entirely rooted in the heap, there grows a very large *pipal* tree. The tree is clearly very old, so it must be a long time since the temple fell out of repair and out of repute. In all probability the disuse and abandonment of the temple was owing to the well drying up. The tradition which seeks to explain the name of this village, is that the goddess *Sita*, or *Janki*, was born in a furrow ploughed on the present site of

Sita-Marhi by her father, whose name was *Raja Jânak*, hence Sitâ is sometimes called *Janki*, or "daughter of Jânak[1]." But this, together with other interesting legends, is given at length in Dr. Hunter's Statistical Account of Tirhut, an excellent work for reference. The extreme paucity of antiquarian remains at Sitâ-Marhi is the less to be regretted, as my chief motive for going into this sub-division of Tirhũt, was to inspect a meteorite which fell at *Andhâra*, 4 miles south-west.

8.—ANDHÂRA, OR ANDHARI.

This small village, distant 4 miles south-west of Sitâ-Marhi, has lately become the scene of large gatherings of natives; the object of attraction is a meteorite which fell in one of the adjacent fields. It is now surrounded by four walls of brick-work to form a rude temple over it, and had, in a very short time after discovery, the usual number of attendant Brâhmans, whose duty it is to preside at the ceremonies, and regulate the order in which pilgrims are to approach the sacred object, which is now most devoutly worshipped as an incarnation of Mahâdev, whose emblem is the lingam or *pindî;* for this purpose, this meteorite is remarkably well adapted, being naturally conoid in form; it is held in the ordinary sink in use to hold these *pindîs*, which lets off the water as it is constantly poured on to the meteorite, and also carries the fresh flowers which are supplied daily and placed round it by devotees. While I was at Andhâri, the meteorite was visited by several hundreds of these pilgrims, and I found on enquiry that some of them came from very remote districts, where the fame of this stone had reached. The stone measures 6¼ inches long by 4½ inches broad and 4¼ inches high, which is but a moderate-sized meteorite, of which the natives originally only possessed one-half, with which they seem to have been so well contented that they did not further trouble to secure the missing portion; but during General Cunningham's stay at Andhari, he found

[1] The father's name was Janaka, and the daughter's Jânaki, commonly pronounced Jânkin.—A. CUNNINGHAM.

this piece which now completes the meteorite, so that at the time of my visit to Andhari, it was enshrined and exhibited to view complete, but though the join between the two portions meets admirably, a crack is seen across the stone almost through the centre. The villagers describe its appearance during its descent with great accuracy, and this tale is daily repeated, to the intense astonishment of visitors, by the attendant Brahmâns, who reap a rich harvest from the contributions in money and offerings in kind made to this, at present, favourite shrine; but in all probability, when the novelty of this heavenly stone has passed away, it will be deserted, as so many places have been deserted by natives, on account of their being out of fashion.

The neighbouring villages of Bindee and Rewâssee are greatly infested with thieves, as I learned by experience, having been robbed at night of sundry articles and cash, which caused me privately a severe loss. The culprits were however, after my departure from the place, captured and a portion of my property recovered, through the investigation made by the able authorities at Sitâ-Marhi. I was at first of opinion that this evil was caused by the large bodies of natives passing through Andhari to visit the meteorite, but learned some time after, that these villages had been such nests of thieves, that a former Magistrate had, on two or three occasions, paid the people a sudden and unexpected visit, and called the roll of every man in or belonging to the villages. This goes to show, that robbery had been of frequent occurrence, and is by no means new to the place.

9.—SUGOWLI.

The Military Cantonment of Sugowli is situated on the high road midway between *Motihari* and *Bettiah*, about 15 miles from the former and 18 miles from the latter place.

The only object in this place of any interest is a large Hindu temple, called the *Maharaja's Mandil*, containing some figures; but it is of modern date, as the man in charge informed me, being only abouts 60 or 70 years old, and considering its age, the temple appeared to be in very bad

repair. It stands in spacious grounds, and there are some fine wells in the vicinity.

On first entering the village of Sugowli, one is struck with the bright colours used by the people in the decorations of their houses, the façades of which they are wont to ornament with brightly-painted figures of animals, &c.; and though excessively clumsy in execution, the variety of colours have a pleasing appearance.

The colours which are used for this purpose are mostly vegetable preparations, dyes, &c. There is a remarkably fine encamping ground at Sugowli in which there are some fine trees.

10.—SINGÂSUNI, OR UNCHIDIH.

When I left the Military Cantonment of Sugowli, it was my intention to visit the two spots which the natives call Unchadih or Unchidih, 7 miles to the north. From these names I concluded that we should find high mounds or stüpa of some description, for *Dih* in most parts of the country more southward is the generally accepted term for such mounds, or topes, or in fact any eminence of land of the kind that serves well for the purpose of excavation and discovery as *garh* is the name for any ruined fort, palace, or city; but as we go further northward the word *Dih* has quite another significance, and the mounds, &c., above alluded to are all called simply *Bhisa*, and *Dih* is substituted for small villages or patches of huts of which there are a number in the vicinity, such as *Gorunhwadih*, *Nurkoteadih*, *Unchidih*, &c.; of the places called *Unchadih* or *Unchidih*, there are two, one situated at a distance of 4½ miles east-by-south from the village of Singâsuni, and the other 8 miles due north of the first *Dih*, close to a village called Jakiari.

I however heard from the people of whom I made enquiries about a *garh* situated half a mile west of Singâsuni, and on visiting the spot found it to be a mound covered in parts with broken brick. These remains measured about 130 feet long by 100 feet broad, and have a general eminence of a few feet from the surrounding country; but the four

corners are considerably higher, the highest of these (the south-west corner), being about 8 feet above the field level, and there is a winding road about 14 feet broad, traces of which can be followed for upwards of a quarter of a mile. This road leads up to the northern face, which I make out to have been the entrance to the fort.

As the greater part of the day was spent in enquiries about *Unchidih*, and I wished to march next day on my road to Bettiah, we had not much time; however, I excavated one of the corners thoroughly, and at about 3 feet below the surface, came upon solid brick-work which only lasted for five courses, and was of an irregular rounded form; this gave place to earth, showing that these corners must have been commenced with earth, and after being carried up for about 4 feet with this material, brick-work was resorted to in carrying on the building of these curious mounds at the four corners of this *garh*. They may have been bastions to the fort or, more likely, are the foundations of four towers, which once embellished the general design of this edifice. Besides laying bare one of the corners, I made some desultory excavations through the sides of the mound in the hope of finding some traces of ramparts or walls, but although three trenches were cut through the north-east side, which was in the most regular and straight line, with the exception of a stray piece of brick here and there which may have fallen in by accident from the other parts of the ruins during its demolition, I did not find anything which would lead to even a supposition of walls having existed; at least they could not have been commenced at so low a level; but as the lowermost course of brick-work in the corner towers begins much above the ground level, the foundation of these walls might have rested on an eminence of earth. In the well, 5 feet in diameter, which I sunk as near the centre of the mound as I could, I was more successful; for at a depth of 4 feet below the surface we found portions of four large bricks and nine pieces of bone, one large, also a few heads similar to those found at Besárh in the excavations made in the great ruined fort there. I failed to connect the fragments of bone

into any form, but from their appearance should think they were human; possibly the heads may have been interred together with the bones; but these being only mere fragments, it would be difficult, if not impossible, to arrive at any conclusion regarding this discovery. The most remarkable part of these remains is the curiously winding road above mentioned, which leads up to the north face of the mound. I traced this road for nearly half a mile; it takes a south-westerly direction, and, were it not covered with some scattered huts at a distance of little more than a quarter of a mile from the *garh*, in all probability the track may have extended a great deal further. It is occasionally used by bullock cart drivers travelling from one village to another with their wares; these carts pass right through the ruined mound; and, in consequence of this practice, it is much cut up with their ruts, but the road itself, though very ruinous on the sides by age, does not seem to suffer much from this traffic.

The natives are more than usually ignorant concerning these remains, and further than their forming a ruined fort (*garh*), they seem to know nothing; nor is the zamindâr of the village more enlightened on the subject, and with the best possible intention to oblige, wholly fails to throw any light upon the traditions of the *garh*, or the period to which it belongs, so that, up to the present time, I have been unable to obtain even the name of this mound; and as many of these ruins derive their names from the villages to which they are adjacent [1], such as *Chand-ki-Garh*, &c., I propose to call this mound *Singâsuni Garh*. Now the name of this village [2] would almost show it to have been at some remote period directly connected with royalty or the seat of Government; perhaps a capital city once stood on this site; albeit in the early history of India, there were such a plurality of petty

[1] Perhaps the villages derive their name from the ruins, which are undoubtedly of anterior date to most of the villages.

[2] As *Singhâsan* or *Singâsan* means throne, *Singâsuni Garh* could be translated "The palace of the throne," or simply "throne palace." [*Garh* however means *a* " fort," and the true name was therefore *ghâr*, a " house," if the place was a palace.—A. CUNNINGHAM.

chiefs or rajas governing small tracts of the country, that the existence of a throne (*Singâsan*) did not always tell of a large city.

11.—DHOKRÂHA.

From the village of Singâsani, where I discovered the *garh* already mentioned, I marched in a direct line to Bettiah, as though there is no proper road here, we had a track which again joins the high road from Sugowli to Bettiah, at a distance of about 6 miles from the last-named place, and the advantage of following this track instead of returning to Sugowli was a considerable saving in distance. The village of Dhokrâha is on this track, and served for an intermediate halt; but quite unexpectedly I heard of a mound from an old man who was a *Dusâd* by caste; he told me of a *Bhisa*, and, pointing to my tent, declared it to be much higher than the top of the tent. The Hindus of caste, he said, had forbidden him to give information on the subject of the *Bhisa* or its whereabouts; but owing to his inferior caste he did not heed their objections and accordingly pointed out the mound, which is situated close to the village and about 1½ miles from where I was encamped. On examination it turned out to be thickly covered with dense jangal, and after clearing away enough to allow of our walking up we commenced sinking a well from the summit. It is generally believed by the natives, that this mound contains a *deota*, or idol; but though perhaps a thorough excavation at some future time may disclose something, our limited time only admitted of a partial examination, and the digging in this mound was quite fruitless of any results. This *Bhisa* is about 25 feet high and of an irregular square form, being somewhat flat at top, with the roots of many trees strongly interwoven a few feet below the surface; with the exception of some fragments of broken bricks on the surface it is of solid earth and much infested with insects' nests, two or three of which we laid bare. Some of these nests are more than 4 feet below the surface, rendering the parts which they occupy quite hollow, and while digging here the men killed a snake, after which some of them stopped work, and only some

of the more courageous labourers were left to dig, and I fear, even these men were rather sparing with their implements, lest they should disturb another serpent. Though our excavation here was unproductive of any satisfactory result, it is always well to find these unknown mounds covered with brick *debris*, and that this one was unknown is almost certain; my reasons for arriving at this conclusion are, first, none of the villagers know of its having been explored before, and had it been visited, at least within the past 60 or 70 years, some of the oldest would be sure to know, as they generally possess excellent memories for these matters. As an example of this might be quoted a short instance given by General Cunningham [1], with reference to a stone sarcophagus found by his excavations at Benares Sarnath in the season of 1861-62. Apparently, information was given concerning this antiquity by an old man named *Sangkar*, who had not seen or probably even thought of it since the year 1794, when it was unearthed and replaced by Bâbû Jagat Singh; but having himself worked at the excavation in 1794, he had so vivid a recollection of it, as to enable him to give information which led to the discovery of the sarcophagus. Secondly, there is no trace on this mound of previous excavations, which generally leave a hollow or indentation, be it ever so slight, nor has the roots of the trees been in any way disturbed; and lastly, to the best of my knowledge, there is no account in which it is mentioned. From the above, conclude the mound at Dhokrâha to have been hitherto unexplored, which belief is greatly strengthened when it is remembered that it is only approached by an unfrequented and seldom traversed road.

12.—LAURIYA-NAVANDGARH.

This large village, rendered so celebrated by the beautiful lion pillar situated in its vicinity, is about 16 miles north-north-west of Bettiah in a direct line. I made four excavations in the earthen barrows at Lauriya. (These barrows or

[1] Archæological Survey Report, 1861-62, pages 114 and 115.

mounds were noticed and surveyed by General Cunningham in *1861-62*, and full particulars of them will be found in the Archæological Survey Report of that season.) The first of my excavations was made in the large mound directly south of the lion pillar, and one on the summit of *Noanâd Garh*, a huge deserted fort situated about half a mile south-west of the village, or three quarters of a mile west of the pillar itself. I also opened two low mounds of earth, rather more than a quarter of a mile west of the pillar; these mounds are about 12 feet high and very similar to one still further west, which the villagers say has been excavated quite lately by some *Sâheb*, and there is certainly a well sunk about 6 feet down the side of the mound; possibly some district officer may have been carrying on excavations here, with a view to discovery. The large mound south of the pillar, is thickly covered with rubbish, *debris* of broken bricks and jangal, and bears evident signs of some previous artificial works having stood on its summit, and in the well which I made in the centre was found fragments of large flat bricks; one of these covered a shallow earthen vessel, held together only by the surrounding mud. This vessel contained 67 *cowries* and measured 8 inches in diameter by 2½ inches deep. Now as this vessel of *cowries* was discovered fully 7 feet below the surface, it is probably all the treasure deposited in this *Bhisa*, and even if we were to continue digging for several days, it is not likely more would be found, and as the earth is quite petrified with age, it took three days to sink this well 7 feet deep. The two small mounds I thoroughly excavated right down to the ground level; but though laid bare, they yielded nothing of any consequence. My object in opening these low barrows was to ascertain whether they were examples of the tumulous mounds raised over the ashes of the dead kings of India, as described by Mêgasthenes, and of which further specimens may be seen in the countless low mounds of earth scattered for nearly a mile around to the north of the *Mâtha Küar ka kot* at Kasia or *Kusinagara.* As will be seen further on, my excavations at Lauriya were but partially successful. Of the excavations in the smaller *Bhisa*, I was the more

sanguine, as there had been previously discovered some metal coffins containing "unusually long human skeletons[1]." We were however more successful at *Noanâdgarh*, or *Noanagaris* the natives call it; for at a depth of about 5 feet from the top, I unearthed an inscribed lamp or *charâgh*[2] of terra cotta, 3 inches high by $2\frac{3}{4}$ inches in diameter at top of bowl and also two smaller *charâghs*. The first-mentioned of these terra-cotta lamps is of very curious construction, having two receptacles for oil, and is capable of burning two wicks at once; this has been continued by an upper storey which holds a portion of the oil, while the remainder is contained in the lower compartment, but the openings of the vessel are so arranged as to bring both wicks on the same level. The smaller *charâghs* are of common make, and differ little from the ordinary modern *charâgh* now in use for such festivals as *Davâli*. From the larger *charâgh*, I extracted a number of very minute shells, freely mixed with the mud which had accumulated by age inside the vessel. The discovery of these *charâghs* is the more interesting on account of an ancient legend, with regard to the variety of uses made of lamps at *Noanadgârh* and *Chandkigarh*. It was, according to the tradition, a custom of the early Indians to signal to each other from the summits of their palaces with *charâghs*. Amongst the bricks, of which a great number were found in this excavation, was one earthen tile measuring 20 inches by 17 inches by $2\frac{1}{2}$ inches thick with a cross marked upon it; as far as I could make out, this mark must have been made with the fingers before this piece of pottery was burnt. This *garh* is very densely covered with strong low weeds, which would have effectually prevented the *phowras* from entering, had we not cleared away all the jangal before commencing operations. I was also obliged to cut a road up

[1] See Bengal Administration Report for 1868-69, para. 273.

[2] See Plate XXVIII. The letters forming the inscription on this *charâgh* are not all legible, and no connected reading can be made out from them. The first letter appears to be the Asoka *a*, and the last letter is an Asoka *m*. But though it is impossible to obtain a reading of this inscription, owing to its injured state, the form of character, as belonging to the Asoka period, is sufficient to prove its antiquity, and likewise that of *Noanâdgarh*.

to the summit of the mound, to enable us to pass up and down freely. According to General Cunningham's survey, the mound is from 250 feet to 300 feet square at top and 80 feet in height. The lion pillar itself is admirably described by General Cunningham, as follows:—

"Its shaft is formed of a single block of polished sandstone, 32 feet 9½ inches in height, with a diameter at base of 35·5 inches and of 26·2 inches at top. The capital, which is 6 feet 10 inches in height, is bell-shaped, with a circular abacus supporting the statue of a lion facing the north[1]. The abacus is ornamented with a row of Brahmani geese picking their food[2]. The column has a light and elegant appearance, and is altogether a much more pleasing monument than the stouter and shorter pillar of Bakhra. The lion has been injured in the mouth, and the column itself bears the round mark of a cannon shot just below the capital, which has itself been slightly dislodged by the shock. One has not far to seek for the name of the probable author of this mischief. By the people, the outrage is ascribed to the Mussulmâns, and on the pillar itself, in beautifully-cut Persian characters, is inscribed the name of *Mahi-ud-din Muhammad Aurangzib Pâdshâh Alamgir Ghazi, Sanh* 1071. This date corresponds with A.D. 1660-61, which was the fourth year of the reign of the bigotted Aurangzeb, and the record may probably have been inscribed by some zealous follower in Mir Jumla's army, which was then on its return from Bengal, after the death of the Emperor's brother Shuja. The Navandgarh pillar is much thinner and much lighter than those of Bakhra and Arra Raj. The weight of the polished portion of its shaft is only 18 tons, or rather less than half that of the Bakhra pillar, and somewhat more half that of the Arra Raj pillar.

"The pillar is inscribed with the edicts of Asoka in the same clear and beautifully-cut characters as those of the Arra Raj pillar. The two inscriptions, with only a few trifling variations, correspond letter for letter * * * * * * * * * *
The *Navandgarh* pillar has been visited by numerous travellers, as it

[1] It might be worthy of notice, that the lion at present faces the east, and not the north, as described by General Cunningham. The figure may have been, by some means, turned round since he viewed it, or this difference may be owing to a printer's blunder in composing, but it struck me at once, that the lion faced the rising sun, and was at right angles with the road behind it, which runs north and south. [The Lion certainly faces the East.—A. CUNNINGHAM.]

[2] This characteristic also appears in the Râmpürwa capital, which is of the some dimensions as above given.

stands in the direct route from Bettiah to Nepâl. There are a few unimportant inscriptions in modern Nâgari, the oldest being dated in *Samvat* 1566 *Chait badi* 10, equivalent to A.D. 1509. One of them without date, refers to some petty Royal family, *Nripa Narayana Suta Nripa Amara Singha*, that is, 'King Amara Singha, the son of King Narayana.' The only English inscription is the name of Ru. Burrow, 1792[1]. The pillar itself has now become an object of worship as phullus or lingam."

With reference to the last observation, I might here add that this monolith is still most devoutly worshipped by the Hindus, as the red stains of betel offerings which cover it on the lower part plainly show; and during my short stay at Lauriya, several men and women brought offerings of fruits and sweetmeats which, after making a most profound obeisance before the monument, they placed at its foot and withdrew. Others, again, remained on their knees muttering prayers or thanksgivings, as their respective cases required. The pillar is generally known in the vicinity as Bhim-Mâri-ka-lât. I photographed the lion pillar from three aspects; the front view shows the fracture in the mouth of the lion, also the indentation just below the capital, most probably caused by a shot; the right fore-foot of the lion is also broken. The side view gives a good general idea of this most graceful column, and the back view shows the most complete portion of the abacus with geese carven in bas relief, the south side of which appears to have been sliced off quite straight by some means. A number of the villagers know of the discovery, made in one of the earthern barrows at Lauriya, of some skeletons in iron boxes (*loha*, they call it, but the material of which these coffins were composed is given differently in two of the previous Government reports on the subject of this discovery; one has it that they were of *iron*, and the other that the skeletons were found in *leaden* coffins), for they voluntarily told me of it. The extreme density or hardness of the earth which forms some of these barrows (for they are not all so, some being of ordinary

[1] Since the above was written (1861-62) there are many unimportant additions to the English and Vernacular inscriptions on this column, for the most part, merely the names of travellers.

earth) has been a matter for much conjecture; my impression is, that these mounds have grown hard by extreme age, and become as it were petrified. The earth is of a light yellowish colour, and requires about three times the labour to dig that is needed for the ordinary formations of earth that I have seen; blunting, and in many instances breaking, the instruments used upon it.

13.—CHANDKIGARH.

The village of *Chandki* is situated about 11 miles north of *Lauriya-navandgarh*, in a direct line, and about 2 miles off the high road to Nepâl. It is approached by a track which returns in a south-westerly direction from the high road, so that *Chandkigarh* from *Lauriya*, with the winding roads, is a march of about 15 miles. About a quarter of a mile east of the village of *Chandki* (which is remarkable for its length, extending as it does for about a mile and a half from north to south) stands the very imposing mound of *Chandkigarh*, a mass of solid brick-work about 90 feet high and of an irregular form, for the most part built of extremely large bricks 14 inches square by 2½ inches thick. The whole mound from east to west would be about 250 feet long, but of such a straggling shape that it would be no easy task to define its exact limits. On the south-east angle of the mound, there is a broad road by which the summit can be gained. The sides are perpendicular above a certain height, where they rise out of the rubbish which has accumulated all around the remains from the *debris* of bricks, &c., constantly falling down and increasing the circumference of its base. I feel confident were *Chandkigarh* judiciously excavated, that neither labour nor time expended upon it would be wasted, as the mound bears every appearance of an excellent field for discovery; but with my limited time it would have been impossible to commence so long a work in the season under review. In the neighbouring village of *Chandki*, the people have a tradition that the *charâghs* lighted on this *garh* could be seen from *Noanadgarh*, or *Naun Gharis*, as the

deserted and ruined fort in the vicinity of Lauriya is commonly called, and that the respective kings of these two palaces used to signal to each other by means of torches, so high was this building in times gone by. This legend exactly corresponds with that already mentioned as being current at Lauriya, and is unreservedly believed by the people of these villages. A splendid view of the surrounding country is to be had from the summit of Chandkigarh, where, owing to its height, a vast area is seen.

14.—RÂMPÜRWA, OR PIPARIYA.

Twenty miles north-north-east of Lauriya-navandgarh, and 32 miles due north of Bettiah in direct lines; but these distances are of course greatly increased by the irregular and winding lines of roads (where there are any roads) and the circuitous routes the tracks take in this part of the country. Rámpürwa is a very obscure village and quite unknown to the people of the vicinity by that name, which is, however, the correct one, and had it not been for the information given by an intelligent fisherman, who happened to come from the village of Pipariya to Chandkigarh, and who undertook to show my servants the road, I am sure we should have had some trouble with the numberless tracks with which this part of the country is intersected. This man informed me that though Râmpürwa was the name of a small *Tola* situated on the borders of the Nepâl frontier, the village called Pipariya was quite adjacent to it, and both were situated east-by-north of the village of Buswuria; now this place is marked on the Government map as comprising the country north of the Ganges, and so is Siseyi, which he described as being a little way south-east of Râmpürwa. The Asoka monolith, which was the object of my visit to this place, is situated about half a mile to the west of the village or *Tola* of Râmpürwa, and rather less than a mile north-east of the more important village of Pipariya; but notwithstanding that Pipariya is considerably the larger village, I propose to call this monolith the Râmpürwa Pillar, on

account of its close proximity to that village, this being the plan hitherto adopted in naming antiquities of a stationary description such as this high column, *i.e.*, the pillars at Bhitari, Kahaon, Bhâgalpur, Allahabâd or Priyag, Arra-Raj, Bakhra, Lauriya-navandgarh, Râmpürwa, &c. The last-named three pillars bear a strong resemblance to each other with regard to general design, though they differ not a little in their details, as these three monuments have the lion capital with the curiously bell-shaped member underneath the abacus, in common with each other; but here the resemblance, in a great measure, ceases. It would appear from the position of these pillars, that besides being destined merely to bear the edicts of Asoka which a number of them do, there might have been another and perhaps more important object which prompted their distribution over the country lying north of the Ganges. At present the general design is two irregular lines; the eastern line running north-west from the Tirhut district to the Nepâl frontier, and the line to the west takes a north-easterly direction from Allahabâd to the last of both series of pillars, *i.e.*, the Râmpürwa pillar, situated within 7 miles of the Nepâl border, where both lines seem to arrive at a tangent. We will now follow the order of these monoliths, commencing with that of *Bakhra* first, *Arra-Raj* second, *Lauriya-navandgarh* third, and *Rämpürwa* fourth. On the other hand we have a series running north-east from Allahabâd, the first being in the capital of the North-West Provinces, the second in the village of Bhitari (Ghazipur District), third in the city of Bhâgulpur close to the banks of the Ghogra River, fourth in the village of Kahaon (Gorakhpur), and fifth in Râmpürwa. The three pillars of Bakhra, Arra-Raj, and Lauriya-navandgarh follow the direction of the Gundak River as nearly as possible, and are more equally divided than those of the west route, for, on the west, there is a distance of about 75 miies in a straight line, between the monoliths of Kahaon and Rámpürwa; this distance greatly exceeds the space between any of the other pillars above-mentioned, and would lead to a supposition that there was originally another column, which might have been situated

somewhere about the north-eastern boundary of the Gorakhpur District. If this column (which would complete the two lines) ever existed, it has been quite demolished, for the strictest search has failed to discover the smallest fragment of it.

From the above I would infer that the distribution of these monoliths in the various places they now occupy has not been promiscuous, but rather that their proximity to each other is the result of a regular design; but for what purpose they were thus laid out, it would be difficult even to surmise. Perhaps the pillars were placed to mark out a high road into Nepâl, or they might, with equal probability, have been arranged to commemorate some great march! However it is not necessary to fathom the exact cause, and indeed it would be almost impossible to do so; the effect shows with sufficient clearness that the situation of these two lines of columns has not been decided by accident[1].

The Râmpürwa pillar is similar to that of Lauriya-navandgarh in dimensions, that is to say, in diameter of the shaft at top, namely, 26¼ inches; for it is impossible to measure the diameter of the base, as it is buried in the ground much below the water level; however, by the apparent form of the column, I doubt not that the base would also correspond with the monument at Lauriya in diameter, and I feel confident that, in height also, the Râmpürwa pillar would not vary much, if at all, from the pillar with which it has been compared above. Both the shaft and capital of the Râmpürwa monument are composed of very highly polished sandstone. The present position of the pillar is nearly horizontal, and when I first visited the site, the upper portion of the capital alone was visible. I believe there had been some digging done around the pillar a few years back; but of this excavation there only remained a slight trace; the obliteration

[1] I pointed out to Mr. Garrick that the four pillars of Asoka at Bakhra, at Lauriya Arâraj, at Lauriya-navandgarh, and at Râmpürwa were situated along the high road leading fromPatna (or Pâtaliputra) to Nepal. The other pillars mentioned by Mr. G. are all of later date, the Bhitari and Kahaon pillars belonging to the Guptas, and the Bhagalpur pillar being not earlier than A.D. 900. The Râmpürwa pillar was discovered by Mr. Carlleyle, and Mr. Garrick was deputed by me to obtain a photograph of it.—A. CUNNINGHAM.

may possibly have been caused by the earth silting up in course of time, which is the more likely as the water level is barely 5 feet 6 inches below the surface. I excavated all round the capital, also underneath it, and then, by means of long poles which served as levers, and stout ropes brought by the villagers from Pipariya, I managed to disconnect this huge capital from the shaft of the pillar. The method adopted for fastening these two masses of stone together was a solid barrel-shapen bolt of pure copper, measuring 2 feet $\frac{1}{2}$ inch long, and $4\frac{5}{16}$ inches in diameter at centre; it tapers slightly towards the ends where its diameter is $3\frac{5}{8}$ inches. The bolt projected exactly half its length, or $1\frac{1}{4}$ inches, from the shaft, and the projecting portion received the capital; both ends of the bolt were beautifully fitted into the stone, thus dispensing with any cement substance to hold it. The copper is exquisitely worked into shape, apparently with the hammer, slight marks of which are still visible, and altogether is a surprising piece of metal-work for so early an age (for I doubt not that this bolt is the original one placed in the pillar simultaneously with its erection), being so very true in form. After rolling the capital up a trench, which I had dug for the purpose, to the ground level, I placed it in a favourable position to be photographed; but having no means of raising this sculpture to a suitable height for the photographic camera, as it took forty men to move, I dug a square well in front of it, and from this well I operated; thus, by sinking the camera, I secured an eminence for the capital. The excavations around the pillar, which we carried below the water level, disclosed a portion of its inscription, and after emptying out as much water as possible, I took an inked impression. It will be seen in Plate XXVIII representing the Râmpürwa capital, that the figure of the lion that once surmounted this piece of sculpture has been broken off, and with the exception of the feet and a portion of the legs, the figure has been completely lost. I made several enquiries about it, but every one, including a few men who appear to know a good deal about the legendary history of this *lát*, such as its overthrow by lightning, &c., appear to be quite ignorant concerning these

missing fragments, and say that their earliest remembrance of this statue was in precisely its present condition. It is quite probable that the damage to the lion may have been caused by the fall of the column from its perpendicular position, as it must have fallen with a very heavy crash to bury itself into the ground, as we now see it. This is also the theory of the villagers, who confidently attribute the destruction of the capital to that period. However, enough remains to show that the whole pillar is similar, both in design and dimensions, to the lion pillar of *Lauriya-navandgarh*, with the single exception that the bottom of the *Rámpürwa* capital finishes with a plain bead, instead of the elaborate mouldings which embellish its fellow at *Lauriya-navandgarh*.

The excellence of these Asoka sculptures is well worthy of remark, especially in the matter of extremities, such as the paws, &c. These early statues show all the members of the feet and paws admirably, and the spur behind the paw together with the nails, muscles in the legs, &c., are most skilfully delineated. These characteristics are not to be met with in the sculptures of a later date. In these might be seen a thorough disregard to proportion, coarseness of execution, and with reference to the subject above alluded to, the animals represented in the sculptures belonging to this later period in a great many instances bear no resemblance whatsoever to the creatures they were designed to portray; and as for the extremities of these figures, it seems to have been quite optional with the sculptor whether he introduced a few toes to each foot in excess of the proper complement, or transformed the lion into a cloven-footed animal.

Though at present it is a most complex question whether Greek art ever *did* influence these early works, I should attribute the apparent decadence in the sculptor's art to the gradual withdrawal of Greek aid, or rather to the oblivious disposition of the natives of India, who have allowed the artistic instruction imparted to them to die out. There can be little doubt that in many of the earlier sculptures, more particularly in the ornamental details of these sculptures, foreign talent is most apparent. Frequent examples of this

are seen in such details as the mouldings, volutes, &c., which figure on many architectural carvings. Perhaps the most conspicuous illustrations of this characteristic that could be found are the mouldings forming finials to the capitals of the pillars at *Lauriya-navandgarh* and Bakhra, some of which are unmistakeably of Greek origin. Another point, and one of considerable importance, is the Persian element so dominant in these sculptures; for a remarkable likeness exists between the three columns of *Bakhra, Lauriya-navandgarh,* and *Râmpürwa,* and the bell-shapen capital surmounted by animals, which forms one of the chief characteristics in the pillars of Persian design, the only difference from the Persepolitan capital being that there is but a single lion forming the topmost member in the Asoka columns, whereas the recumbent animals which crown the Persepolitan pillars are generally in pairs, back to back, sometimes overlapping; that is to say, the figure of one lion (or antelope, for this style of architecture is not confined to lions alone for its grotesque ornamentation, bulls, amongst other animals, being frequently represented on these capitals) and the fore portion of the other only being visible from each side of the sculpture, as, in cases where the animals overlap, the hind quarters of one are in front of the other. The advantage of placing one animal partially in front of another is the saving of a good deal of space; besides enabling the architect to have the figures larger without altering the prevalent style of the period, it is also a saving in stone; for the design in which the animals merely touched each other formed a very long capital, and I should think a less generally useful one than this more compact and later idea of the overlapping animals. Now, it is evident these three capitals possess two distinct elements of foreign art, and, consequently, they may, with propriety, be said to embody the respective characteristics called by General Cunningham the Indo-Persian and Indo-Grecian styles of Indian architecture. Besides the fallen pillar, the remains at Râmpürwa consist of two conical mounds of earth, and the fragment of another pillar, 30 inches in diameter at base; this is situated

about 300 yards south of the great pillar, and stands at present 3 feet 7 inches above the ground level, but buried very deeply into the earth. This fragment is composed of unpolished sand-stone, and has been split down the centre for about 18 inches from the top. I excavated all round it with a view to copy any inscription it might bear, but after digging to a depth of about 5 feet, we came to water and apparently this pillar has not been inscribed. It is somewhat mysterious where the remaining portions have disappeared to, not only of this column, but of the lion which crowned the Râmpürwa pillar. That they were not moved intact by the villagers themselves is obvious; for it was a difficult matter to collect even 60 or 70 men for my work, and the labour required to move these unwieldy blocks of stone would probably be at least a tenfold advance on these numbers. The only conclusion I could arrive at with regard to the missing stones is that they might have been broken into small fragments and carted away for road works, or to assist in forming *bunds*, or dams, to prevent some of the numberless streams in the district from inundating the cultivable land.

I opened both the earthen mounds, which are situated within a few hundred paces on either side of the large pillar. The largest of these mounds is 20 feet high, while the summit of the smaller one is about 15 feet above the surrounding country. At a depth of 6 feet from the surface of the larger mound, I found a fragment (apparently about the fourth part) of a lingam, or *pindî*, which, when complete, must have been about 14 inches high by 6 inches in diameter; at bottom it is of sandstone, and has received a very high polish, which can plainly be made out where it is not fractured. About 1 mile in a south-west direction from Râmpürwa, there stands a very fine *Pâkkar* tree, the trunk of which measures 50 feet 8 inches in girth; and though the *Pâkkar* commonly attains a large circumference, this is an exceptionally large specimen of the genus, and I do not remember ever seeing one of such huge proportions.

Goitre appears to be very common in this part of the

country, and is attributed by the natives themselves to the water which they are compelled to drink. I remarked this unsightly protuberance of the neck even at Motihâri, and the proportion of sufferers greatly increased the further north we went, until, within the vicinity of Râmpürwa, the people with the deformity outnumbered those free from it. I believe they suffer no pain from this peculiarity, which is merely a characteristic of the country, as in the Alpine district of Switzerland, where also it is generally attributed to the mineral properties of the water.

15.—RÂMNAGAR.

The populous city of Râmnagar is situated 15 miles from the nearest point of the Nepâl frontier, or 13 miles south-west of Râmpürwa in a direct line, but by the road, or rather track, it must be considerably more, perhaps 16 or 17 miles. The principal buildings here are the raja's house, and a modern temple, both marked in the Surveyor General's map of 1858, comprising the country north of the Ganges, from Mongir to Allahabâd. The day I halted at *Râmnagar* (31st January) happened to be that on which the raja took his seat on the *takt*, and so I had an opportunity of seeing him marched about in triumph on a richly-caparisoned elephant, with a man holding an umbrella over him, for they selected the warmest part of the day for the little raja's procession, which was surrounded by a howling multitude beating *dhols* and *tam tams*, led by some six or seven priests blowing long bugles, *singha*. The raja appears to be a boy of about 9 years of age, and I believe he is the grandson of the late raja. They passed and re-passed several times where my tent was pitched, and some of the followers later in the day brought me a present of fruits, sweetmeats, &c., and after making a great number of enquiries, took their leave. The temple above mentioned is a modern building, with four very heavy towers at the corners, which quite overbalance a paltry square centre. There has evidently been European interference in the construction of this building, which resembles

something between a village church and a Hindu Temple, and is altogether about the plainest piece of masonry one would care to see.

16.—BAGUHAGHÂT.

About 3 miles south of *Butsura*, on the north-east bank of the Gandak River, Baguhaghât is the best place for crossing the river at, there being every arrangement for boats, &c. While at Baguha, I met two Persian merchants travelling with merchandise of various kinds. They were on their way to Nepâl, and appeared to be very intelligent men, having taken elaborate notes of the different places they had visited, and collected a number of rarities, including some coins, which they showed me. Besides being merchants, these men were collectors of antiquities, which they informed me were to be taken back to Persia. Amongst other wares they had some fine samples of Persian carpet-work, and appeared to be quite the most enterprising Asiatics I have seen. On the day I crossed the river a detachment of troops were also crossing; they were on their way to Soogowlee to garrison the cantonments there. I believe these troops came from Lakhnau. *Baguhaghât* is a great place for wood, and there is a large timber-yard with a number of sawyers employed close to the bank of the river.

17.—PADARAONA, OR PADROWNA.

At Padaraona, or Parowna, as the village is commonly called, there is a splendid tope of trees; one of the largest, I think, on that line of march. The trees are regularly planted in straight lines from east to west[1]. The remains here consist in a large mound, covered with broken brick and rubbish. This mound is 220 feet in length from west to east, and 120 feet in breadth from north to south, and 14 feet in height at the western end above the fields. General Cunningham concludes this mound, from the parellel lines of

[1] It occurred to me, that the name of *Parowna*, by which this village is known, might possibly have some connection with this remarkable encamping-ground. *Parow*, or *Mansil*, indicating a halt or stage.

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walls disclosed by excavation, to be the remains of a building for the accommodation of Buddhist monks, and identifies *Padaraona*, or *Padarâvana*, with the ancient *Pâwâ*, both on account of its situation and the similarity of the names; taking the name of the village to be merely another reading of *Padara-vana* or *Padar-ban*, which might have been shortened to *Parban*, *Parwan*, and *Pâwâ*. As there can be no reasonable doubt of this identity, the large village of *Padaraona* is the site where, after the cremation of Buddha's body, his followers raised a stûpa over one-eighth of the sacred relics, and consequently *Padaraona* must be a place of no small importance in Buddhistical history. Of this stûpa no trace is now left. There is also at *Padaraona*, a little way to the north, a few old sculptures in a very ruinous Hindu temple. The principal statue is a squatted male figure with a triple umbrella overhead, and there are a few unintelligible fragments in and about the temple. I was somewhat puzzled at the inappropriate name given to this figure, and likewise to the temple, which the people call *Hâthi Bhawâni*, or "Elephant Goddess," the figure worshipped being unmistakeably that of a man; but it is just possible that at the time the temple was named, the deity inside was a female image, and the old name still serves, although this female figure might have been removed years ago. The manufacture of sugar seems to be quite an extensive industry in this part of the country. The mills are of course of the old school, mostly of wood, and the manufactories consist of a thatched shed in which the juice extracted from the sugar-cane is evaporated, and a number of blindfolded bullocks that toil wearily round and round, while the creaking old mill crushes the cane. In this short description we must not omit the driver who, by-the-bye, is very often soundly asleep, perhaps the revolving motion of the machinery upon which he is seated is the cause of this, but I was informed by a cultivator that the capacity for slumber exhibited by this worthy man seldom lessens the daily production. If this be the case, why have a driver at all? I believe the bullocks have become so accustomed to their driver, that they would

cease describing their monotonous circle, were he absent from his post. The more general introduction of the Beheea sugar-cane mills would, I feel sure, greatly forward this industry; for the machine constructed and patented by Messrs. Thompson and Mylne of Beheea has fully proved its efficiency, as the following comparison with the Indian methods for crushing cane will show. Eighteen *bighas* of cane (11½ acres) can be squeezed by a *Beheea* mill in a season of four months, with one mill, 4 bullocks, and 3 men; whereas two stone mills, *tikurs*, with 20 bulloks and 15 men, are necessary to crush the same quantity of cane in that time. But the wooden mill *Kolhu*, or *Raksâb*, though more simple, is still further behind the times, for by this, to extract the same quantity of juice in the above given time, three mills, worked by 12 men and 12 bullocks, are requisite. This alone is sufficient to prove the superiority of the Beheea mills, and the Department of Agriculture and Commerce, North-West Provinces and Oudh, have taken a step in the right direction, in obtaining the sanction of Government, to make advances to cultivators, in order that they may purchase these mills; and the prominent part this useful appliance obtains in district shows and fairs, is very creditable to the local authorities. It is to be hoped that the native's prejudice against innovations will be overcome by this apparent advantage to themselves.

18.—KASIA, OR KUSINÁGARA.

The existing remains at Kasîa have been described at length by General Cunningham, in almost every detail, so it will be well for me to confine this account to my personal explorations in the place, and its objects of interest. The site of Kasîa has also been identified with that of *Kusinagara*, or "Town of the Kusâ-grass," which, as the scene of Buddha's death, was famous throughout the Buddhistical history of India. There is also much data to be had about this celebrated spot in Julien's translation of the travels of Hwen Thsang, the Chinese pilgrim, who made many and valuable notes about *Kusinagara*, as also of numerous

other ancient sites visited by him in the 7th century A.D. Foremost amongst the objects of archælogical interest at Kasîa is an extensive mound, called *Mâthâ-Küar-ka-kot*, or "Mâthâ-Küar's Fort." It is about 250 paces in length from north-west to south-east, and one-third that extent in breadth, and of an irregular oblong form. Towards the south of the mound, there stands a circular mass of solid brickwork, very ruinous, which again supports a conical tower of brickwork, also in rapid decay, as the bricks of which it is built are falling away from the top, thus lending to it the conoid appearance before remarked. But I should think its sides must once have been perpendicular, as, from its situation, I conclude it to be a votive stûpa. There is another question which presents itself regarding the circular brick foundation over which this tower is built. It is not at all probable, that the builders would have purposely constructed a large cylindrical platform, on which to build the smaller stûpa, for there are no examples that I know of to illustrate this practice, and yet it is singular, that they should have built one of these topes over another; this is, however, the only conclusion that can, at present, be arrived at, and possibly, there being no one to prevent the outrage to the lower stûpa, those who built at a later period must have dismantled the upper portion in arranging its height to serve as a basement for the smaller tower which now crowns it. If this last theory should be correct, it would undoubtedly show the ruined tower now standing to be of much later date than the base of that upon which it was erected. The mound, called *Mâthâ-küar-ka-kot*, is situated 1 mile west of the village of *Kasîa*, and is densely covered with jangal, broken brick, &c. Recent excavations here have laid bare a number of brick walls forming small cells; but as the excavations are quite incomplete, I was unable to make out any design further than disconnected walls. I dare say if the excavations were carried on along the sides, for a reasonable distance, they might reveal some traces of bastions of the description which generally surround these forts or *garhs*; but up to the present time, nothing of this kind has been done. The height of what we will call

the lower stûpa is 30 feet above the plain, and that of the higher, or more modern structure, 27 feet 9 inches over the ancient foundation upon which it stands, or both topes, with the eminence formed by the *garh* itself, have a total height of 57 feet 9 inches over the surrounding country. The grass-covered top of the upper tower can be distinctly seen from a considerable distance around. It is to be regretted that the people seem to know nothing whatsoever regarding the history of these stûpas, and they are simply known as forming a part of the ruinous mound commonly called *Matha-Küar-ka-kot*. On the same mound stands a Hindu temple of brick-work, which has been roofed in and generally repaired by Mr. Carlleyle of the Archæological Survey Department, to afford shelter for a colossal statue discovered on the mound some years back[1]. This colossus measures 20 feet in length, and represents the *Nirvana*, or "Death of Buddha." The figure is delineated in a recumbent posture, lying on its side with the right hand supporting the head, in the conventional style of the sculptures of this closing scene in Buddha's career. It is excessively stiff, and the mannerism of the drapery displeasing. The thorough deficiency of artistic merit in the proportions of the figure and its details render it hardly worth while to photograph, even if the sculpture were favourably situated for the purpose, but such is not the case, as it is enclosed in a chamber only 30 feet 4 inches long by 11 feet 7 inches broad; these dimensions barely allow room for one person to walk round, as the base or pedestal upon which the figure lies is a very extensive affair. Besides the impossibility of getting a sufficient distance from the figure necessary for the focal rays of the lens, the opening or door to this chamber is very small, admitting but a scant supply of light. A brief description of this discovery may not be out of place here. The pedestal or basement of the statue has been painted red, and has a wire railing around it; also the figure itself has received

[1] As this colossal statue representing the Nirvâna of Buddha bears an inscription of the Gupta period, it must be the identical figure that was seen and described by the Chinese pilgrim Hwen Thsang. The statue was discovered by Mr. Carlleyle. - A. CUNNINGHAM.

a coating of yellowish-white paint over much stucco or plaster work with which it is completely covered, giving it the appearance of a huge wooden Burmese image, as every sign of stone carving is concealed under the thick coating of white plaster now cracking in several places. The hair, eyes, and eyebrows have been painted black, the lips, nostrils, &c., red, and there has been a profusion of tinsel used upon the figure and its surroundings. There are three small seated figures in front of the pedestal, and inlaid into it. That these figures of adoration formed a part of the original design there can, I think, be little doubt; but it struck me that as the pedestal is ornamented on all four sides alike, there must have been eight small figures to embellish it; that is to say, three in their present position (in front of the *Nirvâna*), three on the opposite side, and perhaps one in the centre of each end. Possibly the absence of the other figures may be owing to the paucity of the necessary pieces to form them, as the whole sculpture was, I believe, unearthed in numberless fragments. Just below the centre accessory image on the pedestal, which is merely the back portion of a seated male figure in bas-relief, there is a short inscription of which I took an inked impression. In the chamber containing this colossal statue there is, let into the wall, a marble slab which records that the figure was discovered and restored from numberless fragments, and also that the temple was roofed in by A. C. Carlleyle, Assistant, Archæological Survey of India, which is fully borne out by the man in charge of the temple, who informed me that these restorations occupied a very long time in completion [1]. Though the setting up of the *Nirvâna* statue is a work of considerable perseverance, I confess I would have preferred to see it merely fastened together with copper; this could easily be done by piercing the fragments really belonging to the sculpture and joining them with the wire passed through these holes. Besides, the

[1] There are several fragments of figures about the temple, some let into the wall at the entrance, also an inscription on a slab of blue stone measuring 2 feet 11 inches long by 18 inches broad at one end and 15 inches at the other by 3 inches thick. I believe this inscription was found in an excavation made close to some brick-work to the south-west of the fort.

Nirvâna has lost a great part of its value as an antiquity, by the way it is plastered, and in my opinion it would have been advisable to allow the original stone-work to be exposed to view[1]. There is at Kasia, besides this statue, another colossus about 11 feet high, in blue stone, representing Buddha, the ascetic, seated under the *Bodhi* tree at Buddha Gaya. This statue has lately been set up by the local authorities at a distance of about 400 yards from the *garh* above mentioned, and is called by the villagers *Mâthâ-Küar*[2]. It is now very devoutly worshipped by many sects of Hindus, who bring offerings of *ghi* and *betel* with which they besmear the face and sprinkle the figure; there is also to be seen, occasionally, a profuse supply of flower garlands about it. The Nirvána figure is also an object of worship, but there are iron gates to the chamber where it is enshrined, which can only be opened to worshippers, on the payment of a fee to the Bâbâ in charge; and that being an expensive luxury, it is indulged in by few amongst the wealthier classes, and the ascetic Buddha's popularity is chiefly owing to its being situated in the open air, unguarded by priests and accessible without payment. Next in order of the remains at Kasia, is the great stûpa called *Devisthân*, or *Râmabhâr Tila*, which is built of large bricks, and stands about 50 feet above the fields, on the western bank of the *Râmabhâr Jhil*, from which it derives its second name. The mound has been thoroughly excavated by some gentleman about 9 years ago, and this is all the natives seem to know about it. This very extensive excavation consists of a circular well over 10 feet in diameter, and about 50 feet deep, sunk in the centre of the mound, also three trenches cut through it; one of these trenches extends nearly to the ground level, the other two are smaller. Now as the mound appears to be of solid brick-work, this must have been the work of many months

[1] The restoration of this statue was made by Mr. Carlleyle at his own expense, and according to his own taste. Fortunately the plaster and colour will all disappear in a few years, and the statue will then remain as nearly as possible in its original state.—A. CUNNINGHAM.

[2] This designation has been translated by General Cunningham as the "Dead Prince," which is believed to be one of the names by which Buddha was known to the masses, after his death, or rather, after his obtainment of *Nirvána.*

and much patience. I was told by the man in attendance on the temple on the mound of *Mâthâ-Küar*, that the person who dug in this mound found an earthen *ghara* containing several black seals. There is now no deity of any kind on the mound, as the *Bhawâni*, which once stood there, was enshrined on the very spot chosen for digging, and as the well now usurps its former place, the image (*Bhawâni*) has been removed to the same tree which gives shelter to the colossal figure of the seated Buddha; and it was not without many enquiries, that I discovered a small figure carved in half-relief on a slab 18 inches high by 12 inches broad and 1½ inches thick to be the same as the *Bhawâni* or *Devi* once worshipped on *Devisthan* or *Râmabhâr Tila*. The mound is now quite deserted by the natives and is fast becoming overgrown with jangal, which barely leaves a track by which one can ascend. That Kasîa is a very ancient place, the numerous ruins on every side fully testify; for, besides the antiquities already mentioned, there are many spots showing signs of having been formerly covered with buildings; among others a very low mound, extending over 500 feet of ground, which is completely covered with broken brick, pottery, &c.; the natives simply call it a *kot*, or "fort;" but this is a very conventional idea with them, and from the square appearance of the mound I should think that it may possibly be the remains of a monastery. During my stay at Kasîa, I remarked that on most of the spots where I expected to find trees, they were cut down or had otherwise disappeared, thus two fine *pipal* trees that formerly stood on the fort of *Mâthâ-Küar* are missing, and in like manner many others mentioned in reports previously written on Kasîa. Some say the large trees fell down themselves, and others that they were cut down by the *Tahsîldâr* a few years since. The latter story is, I think, the most probable of the two.

19.—TARKULWA THANNA.

The village of Tarkulwa, commonly called Tarkulwa Thanna, on account of the police *chauki* it contains, is situa-

[1] General Cunningham is of opinion that this mound might possibly be the famous cremation stûpa of Buddha, mentioned by the Chinese pilgrim Hwen Thsang.

ted about one march, or 10 miles south of *Kasia*. During my halt of one day here, on making enquiries in the usual way, the police authorities told me of a *Dih*, or mound, quite close to the thana, on which I believe small coins are frequently found in the rainy season by the natives, who tell me that there is no necessity for digging, as while the rains are on, the coins appear on the surface of the mound. Presently one of my servants brought two copper coins, both with Muhammadan devices, from the bazaar; and the owner of them, who accompanied him, said they were found in precisely the manner above described; but as the coins were of little value, I did not think it worthwhile purchasing them; so after rewarding the owner with a few coppers for bringing the coins for my inspection, I dismissed him. In this way, I have noticed the villagers are most obliging, and, with a very few exceptions, are ready to render any assistance, or give information to the best of their ability. This mound is hardly distinguishable from the surrounding country, on account of its general lowness, though in the highest parts it would be about 5 feet above the road. It is under cultivation in some places, and extends over a large area of ground. Owing to the absence of any decided boundary, as the *dih* rises very gradually, it would be almost impossible to take exact measurements of its limits, though I should think it covers fully quarter of a mile of ground. But I discovered a higher *dih*, a short distance westward of the thanna. Concerning this, however, the natives appear to know nothing. Neither of the above mounds are called by any name, but simply *dih*, which is the more remarkable as it so frequently happens with regard to these objects of interest in native villages, that they have a name of some sort. It is generally believed that the first *dih* is the remains of an ancient city, which is quite probable. Of the second *dih* it would be impossible to form any opinion without the aid of excavations, and as I was somewhat pressed for time and only halted at Tarkulwa for one day, I was unable to begin a work which would, in all probability, occupy several days. The village of Tarkulwa is, however, well worth another

visit, in case one were travelling through the east of the Gorakpur district.

20.—KHUKHUNDO, OR KHUKUNO.

The site rendered celebrated by the chronicles of the Chinese pilgrim Hwen Thsang, who records that here lived a wealthy Brâhman devoted to Buddhism. The Brâhman element has, however, as far as I could learn, always predominated at Khukundo, which is essentially a Brâhmanical place, as may be seen by the numerous pieces of sculpture, representing the various gods and goddesses which form the Brahmânical code of religion. Some of these sculptures are indeed excellent examples, but it requires a good deal of searching to find them, as they are scattered all over the place for a few miles around the village, in the bazaar of which I found two pieces. Most of these sculptures are set up against trees, and some fragments are kept in a small temple, and, strange to say, those pieces in the temple are, by far, the poorest specimens. The fields here are full of countless little brick mounds, quite hidden in some places by the crops, and I saw one oblong mound a little way to the south-west of the village, where the people are excavating for bricks, of which there is a large heap close by. The bricks are all small. Of the sculptures themselves, besides those I photographed, there are a number of broken fragments which I did not think it worthwhile photographing, and only chose the most perfect specimens; amongst which I recognise many noticed in General Cunningham's account of Khukhundo.[1] There is a large male figure in blue-stone, measuring 4 feet 8 inches high, by 3 feet 1 inch broad, with four holes pierced in the head. From the appearance of a hole where the nose must formerly have been, I conclude that feature to have been fastened on the face by means of a metal bolt of some kind, but I cannot account for the smaller holes which occur in the corners of the mouth and one in the forehead of this figure. There

[1] Archæological Survey Report, 1861-62, page 85.

is also a cavity bored horizontally in the centre of the head. This sculpture is commonly called *Jogi Bir* by the people. But the statue now worshipped at Khukhundo is a squatted male figure with triple umbrella overhead, and, amongst other accompaniments, two lions are represented on the pedestal. It measures 4 feet 4 inches high by 2 feet 8 inches broad, and is in a very bad light, being built into the wall of a small square temple which admits but little light. The natives call this sculpture simply *Nâth*, in short for *Parswanâth*; and I was told that merchants come from long distances to worship at this shrine, and sometimes make costly offerings to the deity, which is much dreaded. Outside the temple, there is a similar statue in miniature, having the same little flower on the breast; but this sculpture has a snake on the pedestal. There are still at *Khukhundo* the following sculptures, besides a number of useless fragments: A piece in blue-stone, about 2 feet high, $\frac{3}{4}$th-relief, and representing two seated figures, male and female, the latter with a child in her arms. This sculpture is thus described by General Cunningham :—

"A tree rises behind them (*the figures*) and with its branches forms a canopy over their heads. The figures, which appear to be entirely naked, with the exception of some ornaments, are, I believe, *Mahadeva* and his wife *Devi*, or Bhawâni, represented as the goddess of fecundity, with a child in her arms."

In the bazaar, I found another representation of the same subject; but the female in this sculpture had two children in her arms in lieu of one, and the material of which this is composed is red sandstone, which perhaps accounts for the inferiority of the workmanship, which is comparatively coarse. There are also a number of sculptures on both sides of the entrance to a small brick temple, or rather the four ruined walls of one, representing a *Ganesa*, a four-armed female, most probably Pârvati attended by two heavenly musicians, and a slab containing personifications of the *navagraha*, or "nine planets." Here is also a dark-blue stone image about 20 inches high, of a four-armed seated male figure with long pointed beard; the right foot rests on a

bull. In his hands (four in number) he holds a ball, a square pole, a two-pronged sceptre, and a necklace. This is probably a figure of *Siva*. I found no less than four statues of *Vishnu* at *Khukhundo*, which admirably illustrate the sculptor's art of their successive periods. Perhaps the best statue of *Vishnu* is one standing outside the small Jain temple, which contains the *Nâth* before mentioned. It is surrounded by the full number of attendants, and measures over 3 feet in height.

The road from *Kasia* to *Khukhundo* is very sandy, owing to the numerous small streams which completely intersect this part of the country; and at *Sonaghât* on this road, and distant about 5 miles from *Khukhundo*, the sandy nature of the soil is particularly remarkable, and I doubt not that, at some former time, several of these streams ran together, and that this confluence necessitated boats to cross it; hence the name of *Sonaghât*. But I could hear nothing regarding this theory, which is purely conjectural. The village, or rather *tola*, of *Sonaghât* is at present only a few huts, inhabited, for the most part, by agricultural labourers.

21.—KAHAON, OR KAHONG.

A little to the north of the village of *Kahaon*, which is situated about one march south of *Khukhundo*, and 46 miles south-east of Gorakhpur, there stands a stone pillar about three-fourths the size of those of *Laurya Navandgarh* and *Rampürwa*. In a previous report of General Cunningham's, full particulars with measurements of the *Kahaon* pillar are given. The shaft is of rough grey standstone, and shaped into no less than six different forms from base to top; the lower portion being square, a little higher up it is octagonal, then sixteen-sided; the next member assumes a circular form; above this the pillar is square, and finishes with a circular band; that is to say, the *shaft* finishes, as the upper portion of the capital is missing, though the metal spike by which it was fastened is still *in situ*, and lends to the pillar a most odd appearance. The usual bell-shapen capital crowns

this column, and the metal spike most probably held the image of some animal, perhaps a lion, after the fashion of most Asoka monuments. On the west face of the pillar, in a niche formed to receive it, stands a perfectly nude figure, about 3½ feet high, with disproportionally long arms; there are also two attendant figures, one on either side, with offerings in their hands. In my opinion, the principal feature of this sculpture is the fantastic canopy over it; this canopy projects from the niche to within a level of the most prominent part of the figure, and is formed by the heads of seven snakes, which emanate from behind the figure, and, by their manifold coils, form the background. Towards the north, and on the octagonal part of the shaft of this pillar, there is an inscription of twelve lines[1]. Besides this pillar, there are at *Kahaon* two ruined temples, and some tanks, &c., which, however, are hardly worth a separate note.

22.—BHÂGALPUR.

About half a mile to the east of the village of Bhâgalpur, and quite close to the banks of the *Ghâgra* river, there stands a monolith of rough grey sandstone. Its shaft measures 16 feet 8 inches high and 18 inches in diameter, and its capital 7½ inches high, which gives a total height to the column of 17 feet 3½ inches. The design of the capital is very simple indeed, being merely a circular slab supporting a cone. The shaft, a large portion of which has been hewn away near the centre, bears an inscription of twenty-two lines on its east face, also a short inscription in English, thus : *Circa A.D. 900.* I took a small photograph of the whole pillar, and a large one of the inscription alone; also I secured an inked impression of the inscription. The pillar is now an object of worship, and I was informed by the Brâhman *Bâbâ* in charge of it, who is a very old man, that the erection of this monolith is ascribed to *Vikramâditya.* The pillar stands

[1] An impression of this inscription is given in Plate XXX of General Cunningham's Report of the Archæological Survey, 1861-62.

on the east side of an opium bungalow which is situated on the banks of the *Ghâgra*, and I believe the pillar was in danger of being carried away by the river, only last year[1]. The cultivation of opium appears to be rather an extensive industry in this part of the country, and red and white poppies form a prominent feature in the scenery. The opium is conveyed up and down the river in boats with extremely long masts (called *kistis*), which the men on shore draw along by ropes attached to the mast-tops when the tide is unfavourable. I was told this is a much cheaper and more efficient conveyance for produce than either bullock carts or camels.

23.—KHAIRAGARH.

This ancient fort, situated on the western bank of the *Ghâgra* river (opposite Bhâgalpur), may be best described as a square of half a mile in extent, having a natural eminence on the river-side, of about 15 feet above the sand beach where it is supported on earthen cliffs. The north and east faces have been much washed away by the river, and the wall on the west side is only traceable in parts, and very low, on account, I presume, of the bricks having been taken away to the surrounding villages of *Chandra*, *Murhi*, and *Atâwa;* it is also the nearest wall to the Muhammadan village of *Khaira*, which stands inside the enclosure of the *garh*. But the southern face is in the best preservation; this is the traditional entrance to the fort, and indeed the gateway with its road is quite apparent. On this side the wall, which is of solid brick-work, is about 25 feet thick, not counting the rubbish on either side, and has a general height of 12 feet above the surrounding fields which grows higher towards the corners, and I learned from an old Muhammadan resident of *Khaira*, that four towers (*minârs*) formerly stood on the corners of the edifice; of these the most perfect is the south-eastern corner, which is still 8 feet higher than the general mass of the fort, or 20 feet above the country. The

[1] See Plate XXX for a Photograph of this Pillar; and Plate XXXI for a Photograph of its inscription.

same old man told me that quantities of burnt *debris*, such as grain, rice, pieces of charred wood, &c., are frequently found, whenever portions of the *garh* are cut away during the rains by the rapid tide of the river. This statement coincides strangely with the popular tradition of the people that this fort or palace was destroyed by fire, owing to the curse of a certain *Faquir*. The ancient city, of which this was the fort, is said to have been 14 *kos* in extent, or about 28 miles; but this is a size ascribed to most traditional cities by natives, and being one of their many conventionalities, hardly carries conviction with it. The bricks on this mound are, for the most part, of the ordinary dimensions, and I could find none that exceeded $9\frac{1}{2}$ inches × 6 inches × 2 inches, of which size, however, there are great numbers. The *garh* is under cultivation in parts, and towards the river-side, a very nice Muhammadan garden has been laid out, where, along with other things, limes and oranges grow in profusion. Towards the south-east portion of the mound, it is thickly covered with black pottery and broken earthen vessels of various descriptions. The people have built a small flight of steps leading up to the fort, from the sand-beach of the river; but this is, I believe, a modern work, and merely for the convenience of the villagers of *Khaira*.

24—AMARPUR.

Four miles north-west of the Daraoli Thanna, on the north bank of the Ghâgra River (Sarun District), close by the small village of *Umurpur*, there stands a high Muhammadan mosque in ruins, which appears to have been fortified and pierced with embrasures as a stronghold. It is very much dilapidated, some parts having fallen down, while others are completely honeycombed, forming a number of caves around the building which give shelter to wild animals, and this masjid of past times has a weird, and, indeed, quite imposing appearance. On the road from Amarpur, passing *Daraoli*, *Raghunâthpur*, *Ghiâspur*, and the large village of *Manjhis*, on our way to *Chapra*, we came across several hundreds of foot pilgrims, returning to *Ajûdhia* from the *Badari*

Nârâyan annual *pûja*, whither they had journeyed to worship at the source of the Ganges (called *Gangotri*). They generally walked in gangs of about 20, carrying their kit on their shoulders, in pairs of baskets of bright colours suspended on a stick, which, together with a long staff, completed their equipment. These pilgrims chanted very harmoniously in chorus several snatches from the *Vedas* in praise of the Ganges, as they marched along to their distant homes.

25.—GAYA.

There is much to be seen in the civil station of Gaya; but as it did not form any part of my work to tarry here, I pushed on to Buddha Gaya; the same day I arrived, after making a casual inspection of the chief objects of interest at Gaya. The first place I visited was the celebrated temple of *Vishnu Pad*, or "Vishnu's feet," commonly called by the people *Bishnpat;* here they have a shrine of silver and a profusion of idols. The building, or at least the greater portion of it, appears to be modern, and is mostly built of stone, of which any quantity can be had in the district quarries. The manufacture of small carved figures in blue-stone seems to be quite a feature amongst the industrial pursuits of Gaya. These figures are generally meant to represent animals, such as elephants, camels, bulls, &c., and a favourite subject with these modern sculptors is the cow and calf of Gaya. These figures are highly polished, and often ornamented with coloured tinsels, and they are sold at very moderate prices. The hills, crowned with small temples, are also very interesting; but these, together with other particulars of Gaya, have been fully described by the Director General of the Archæological Survey.

26.—BUDDHA GAYA.

From Gaya to the village of Buddha Gaya is but a few hours' run by dâk, and there is an excellent road nearly all the way; indeed, it is a common excursion for those interested

in archæological remains. During my brief stay in this famous site of Buddhistical antiquities, the greater part of my time was taken up in photographing a number of the most interesting sculptures. I made no excavations at Buddha Gaya; and, indeed, with the exception of a large mound to the east of the great temple across the Nilâjan River, there does not appear to be much field for excavation, as almost everything in the vicinity has already been thoroughly examined. I heard of a hill which has lately fallen down, owing to a land-slip of some kind, and disclosed a small temple with some figures in its midst. This hill is situated about 18 miles west of the village of Buddha Gaya. Amongst the numerous fragments lately exhumed at Buddha Gaya, perhaps one of the most interesting is a portion (the lower half much mutilated) of an Asoka capital, representing two seated lions, both winged: this fragment with its plinth is about 10 inches high by 20 inches long; but the restored capital with its abacus, which measures 3 feet ½ inch long, would not be less than 2 feet 10 inches high. After making a diagram, which gave the approximate distance between each fragment, and served as a guide to the masons, I built up the missing parts with bricks and mortar (omitting of course the lions' heads), and by this means obtained a good idea of the general design of this important discovery. I also took a photograph of the whole capital after restoration. Besides the pieces belonging to this capital already discovered, I found in a heap of broken stones to the north of the great temple a fragment of granite, which I feel sure is the neck and part of the head of one of the lions, also a slab representing a volute, which, there can be little doubt, belongs to the capital, as it not only fits exactly, but corresponds in design to the volute in a medallion representing a capital of the period, which occurs on No. 4 railing pillar on the south side of, and facing, the temple, counting from the south-east pillar as No. 1. Some of the finest sculptures that have been found at Buddha Gaya are those now in the *Mahant's* house, and hence it is the centre of attraction for the visitors who come to view the remains of Buddha Gaya; these sculptures are

chiefly a series of small columns, about 4 feet high, and bearing quaint medallions. A few days after my arrival at Buddha Gaya, a man on the works found a small sculpture in blue stone, measuring about 3½ inches high, and representing the great temple with the sacred *pipal* tree in its original position, *i.e.*, on the terrace behind the temple. This discovery will, I doubt not, throw a considerable amount of light on the manifold alterations effected on the building since this little model was made, and it also settles indisputably the former situation of the *Bodhi* tree: also the original design of the front of this edifice. My impression is that this sculpture is too diminutive to be the architect's model, or intended for any practical use whatsoever, as the details are very roughly executed; it might be merely an offering of one of the workmen originally employed on the building. A quantity of charred wood, pieces of pottery, calcined bone, &c., were discovered beneath the ground level of Asoka, by Mr. Beglar, Executive Engineer in charge of the Buddha Gaya works, and I believe five successive layers of flooring were also discovered indicating five well-marked and distinct epochs in the history of the temple. On examining the great temple, my attention was drawn to the peculiar method by which the uppermost chamber is roofed in, and I wished to take a photograph which would give an idea of this strange and rare example of corbelling work. There is but little light in this chamber, only what is admitted through the irregular opening to the east, besides which there are a number of supporting jambs propping up the vault, which appears to be rather unsafe, having some cracks through which a man's arm might pass; these jambs also obstruct the view in a great measure. However, by inverting the apparatus on the scaffolding, I managed to secure a memorandum of this rather interesting architectural detail of a by-gone time. The principle upon which this corbelled vault is constructed, is much the same as a flight of steps would be built, with the only difference that the walls of this chamber tend inwards, thus reversing the order of the steps. It is commenced on a square base, and the width of the chamber diminishes towards the top by the

bricks overlapping each other about 8 inches in every course of brick-work, thus leaving an obeliscal opening about 65 feet high. The chamber is covered in at top with massive planks of wood. To the north of the great temple, there are a great number of Buddhist topes, mostly of bluestone. Of these I fitted a few together to be photographed; at present they are scattered all over the place, the top portion of one being in some cases underneath others, and it seems a thousand pities that these topes should be in their present confusion when with a little trouble and still less expense a selection of them might be fitted and set up. The restorations on the temple at the time of my visit to Buddha Gaya were being carried on with great celerity, and it is expected the work will be completed next year. Fragments of sculptures, &c., are daily unearthed by the workmen employed in the excavation of the outworks.

27.—ROHTAK.

In the vicinity of Rohtak, there are some very interesting remains of mounds, &c., some of which have been lately excavated by Government. The excavations in *Mohan Bari* yielded a number of coins which were submitted for inspection to General Cunningham, the Director General of the Archæological Survey, who describes them as being mostly the well-known coins of *Raja Samanta Deva* who is supposed to have reigned over Kabul and the Panjâb about 920 A.D. These coins are often found throughout the Cis-Satlej tracts, and bear on one side a humped bull lying down, with an inscription thus: *Sri Samanta Deva*, and on the other side, a mounted horseman holding a lance. The mound of *Bohar Kokra Kot*, situated just below the *Bohar* monastery, is clearly of great antiquity, as the excavations here have brought to light the foundations of no less than three cities. This can be distinctly seen on descending into the trench. In the lower foundation, I made out a number of small cells, in size averaging about 4 feet and more or less square. In the corner of one of these cells, after clearing away a small heap

of rubbish, we found a rudely-constructed fire-place; but though all the cells were very similar, it was only in this one that we found the fire-place, and as this cell was a little larger than its fellows, and communicated with them by small spaces, I should think it might have been the kitchen belonging to the surrounding habitations; this was the opinion also of a number of villagers who happened to be on the spot at the time of my visit. The *Tahsildâr*, who accompanied me, spoke of a quantity of grain found in the corner cell towards the south-east of the excavation, and it would appear from what he said that the natives were much astonished at the grain crumbling away when touched; this fragility, though a natural consequence arising from the great age of the grain, was to them an inexplicable phenomenon. The three foundations unearthed by this excavation were apparently built one over the other, showing that as each city fell a new one was raised on the debris of its predecessor; hence it is that the summit of the *Bohar Kokra Kot* mound has a considerable, though gradual, elevation from the surrounding plains. This would, in some degree, account for the similarity in the size of brick throughout these ruins, which one would naturally expect to find much larger in the lower foundation than in the upper, as it is well known that large bricks are a sure sign of antiquity, and a considerable time must have elapsed between the periods of rebuilding the three cities which have been successively demolished on this site. Another excavation made by Government has disclosed a very curious well with steps leading down to the water; it is as yet only partially excavated, but I am informed that it is the intention of the authorities to utilise it for the city. This, on account of its close proximity to the city, and the remarkably large size of the well, will be, it is hoped, a great boon to the people. During my short stay of a few days at Rohtak, I had not time to see many of the gigantic saints' graves, of which there are a great number in the district. They are called by the people simply *naugaza*, or "nine yards," which is the conventional size these giants are supposed to have been. The most celebrated of these graves is in the *Khângâh* at *Kanwâr* in Jhajjar. Offerings of

fruits, flowers, &c., are made to these graves in order to propitiate the spirits of the giants which they are supposed to contain, for the people have a vague dread of offending them, as these huge saints, when neglected, are believed to be very unsparing. Of the various tribes in this district, the *Jats* form by far the largest section, as shown in the comprehensive Settlement Report of Rohtak District, drawn up by Messrs. W. E. Purser and H. C. Fanshawe. B.C.S., 1873-79 and printed in 1880. The *Jats* have also been described by Sir George Campbell as being endowed with great physical and moral energy, as being admirable cultivators, and under a fair system excellent revenue-payers. The same authority proceeds to say: "they are prodigiously tenacious of their rights in land, and very orderly and well-behaved while in possession of those rights; in fact, in every way they are, beyond doubt, the finest population in India." Mr. Gubbins has noted that the *Jats* of Rohtak are inferior to none of their tribe for patient industry and skill. There is a very handsome, though small, domed building close to the vernacular school at Rohtak, the ceiling of which is beautifully arched. I also noticed some fine tanks; but of these, together with other features of this district, it might perhaps be well to quote an excellent description to be found in the report of Mr. H. C. Fanshawe, late Officiating Settlement Officer at Rohtak:

"The villages and towns form a striking feature of the country-side. Built usually on sites which stand high above the surface of the ground (which is due to their being on the stations of older locations and heaps of accumulated rubbish), and surrounded by the trees of the village jungles over which the tops of the houses rise, they look at once substantial and picturesque. Many of the canal villages consist almost entirely of brick-built houses, some of which are generally fine, and the towns are composed of substantially-made and handsome dwellings. Fine village rest-houses (called *paras*) built of masonry, and many picturesque temples and *ghâts* down to the tanks, are to be found among the well-to-do villages, especially on the canal tracts. The tanks (called *johars*) form a special feature of the district; round the larger villages as many as seven or eight will be found, and some exceedingly fine, especially that east of the Sampla tahsil, and those of *Kanhaur*, *Seman*, *Bainsi*, and *Dighal*; many

were enlarged and shaped regularly as famine works in 1860-61 and 1868-69. Throughout the northern three-quarters of the district, the roofs of the houses in the villages are of mud and flat; below the Jhajjar sand hills they are usually thatched and sloping. The lighter material of which they are made here renders it impossible for the walls to bear the weight of beams, and for flat roofs to keep out the rain. Even exposed walls receive a coping of thatch (parchi), and, as Mr. Purser has remarked, their prevalence in the village is often a fair test of the quality of its soil. In *Kosli Guriani,* in the south-east of Jhajjar, may be seen a large number of fine stone houses, some of which possess considerable architectural merit, and a few of similar material exist in some of the adjoining villages. The houses of petty traders differ but little from those of the cultivators, except they have no large yards for stabling cattle attached to them; but wherever fine houses are found in large villages, some of the best are certain to belong to the trading class. Local tradition tells of three or four old sites, within the area of almost every estate; but many of these have disappeared under the plough. Nearly every conqueror who invaded India from the north, or attacked the Mogul royal city from the south, extended his ravages, in all probability, to Rohtak; and it is not surprising, therefore, if the vestiges of many destroyed villages are to be found. The old sites of *Lálpura*, *Birahma*, and *Rohtásgarh*, round the town of Rohtak, of *Kokra Kot* below the *Bohar* monastery and of *Mohan Bari* in the Jhajjar tahsil, cover many large areas, and must once have been the location of large and flourishing cities, although no history of some of them is now satisfactorily forthcoming. The small number of estates in the Rohtak District is very striking. The Cis-Satlej plain districts in the Panjâb have an average village area of 1,382 acres, and an average village population of 542 souls. But the 514 estates of Rohtak contain on an average 1,076 persons and an area of 2,244 acres each; and if the southern tahsil, which contains two-fifths of the estates, is omitted, the figures are 1,376 souls, and 2,640 acres. Of the whole number of estates, 3 are Government grass preserves, 30 are uninhabited, and 481 inhabited. Looking at the grass area of the villages, Mr. Thomason hazarded a guess in 1845 A.D., that the settlement, which has just expired, would be marked by the foundation of many outlying hamlets; this has not been the case, and is not likely now to be so. In ten estates only there exist any settlements at a distance from the main villages, and hardly any of these are of modern date; the people seem quite content to plod long distances daily, to and from their work, a habit born no doubt of the days when they might be at any moment compelled to take refuge from the fields within the fortified village."

While at Rohtak, I heard of a number of Muhammadan tombs in *Hânsi* of the leading families and some distinguished warriors; but, as I believe it is General Cunningham's intention to make a tour in the *Hânsi* and *Patiâla* teritory next field season, I did not think it worth while to visit them, and made a thorough circuit of the antiquities of Delhi and its environs instead, after leaving Rohtak.

INDEX.

PAGE

A

Aditya Sena Deva, Maharaja . 79
Alms-bowl of Buddha, at Vaisâli . 8
——— carried off to Gandhara 9
——— removed to Kandahar 9
——— different descriptions of— 10
Andhâra. Meteorite found at— 32 99
Aphsar inscription. Abstract of— 79
Arch, old Hindu . . 62 69
Avatâras. Ten figures of—at Konch 57

B

Bâbhans, zamindars of Besarh . 7
Bakhra. Asoka's pillar at— 12, 14 92
——— Monkey tank at— . . 13
——— Ruined stûpa at— . 14
Bediban, large fort with Hindu shrine 25
Ben, Chakrabartti Raja . . 17
——— Rajaka Digha . . . 18
Besarh, or Vaisâli, old city . 6 89
——— Inscribed inkstand found at— 12
——— Names of tanks at— . 7
Bhâgalpur. Inscribed monolith at— 130
Bibi Kamâlo, legend of— . . 38
Bricks of Dharâwat Stûpa stamped with figure of stûpa . . 46
Buddha Gaya Temple . . 133

C

Chand-ki-garh, mound . . 109
Chandra Pokhar lake at Dharâwat 42
Coin, silver punch-marked at Dharâwat 46
Copper bolt, used for capital of Asoka pillar 113

D

Dargâh of Bibi Kamâlo at Kâko 37
Das Avatâr figures at Konch . 57
Deo Barnârak temples . . 64
——— monolith at— . 65
Deokalli, group of temples . . 29
Deo Mârkanda, ruined temples at— 60
Dharâwat, identified with Gunamati monastery . . . 39
Dharâwat. Description of— . 40
——— legend of Raja Padma Chakra 41
——— old monastery at— . 41
——— stûpas and other remains at— 44
Dhokraha mound . . . 103

G

Gandak river 1
——— junction with Ganges 5
Gaya. Vishnu-pad temple at— . 133
Gunamati monastery at Dharâwat 40
Gunamati monastery. Seals found at— 45
Gupta remains at Pali . . 52
——— kings of late date . . 81

H

Hajipur, fort and town . 5 84
——— junction of Gandak and Ganges at— 5
——— Jami Masjid at— . . 5
Harwa-Barwa, two Dusâd brothers 27

I

Inkstand, inscribed from Besârh . 12
Inscription at Aphsar. Abstract of— 79
——— on pillar at Bhâgalpur 130
——— bricks at Kâko . . 37
——— Bibi Kamâl's tomb at Kâko 38
——— on copper-plate of Siva Singha Deva 4
——— on temple pillar at Deo Barnârak 68
——— translation of Barnârak 73
——— of Skanda Gupta, or Pillar at Kahaon 129
——— at Kâko of 9th or 10th century 36
——— of Mahipâla Deva, dated S. 48 88
——— on Mandar hill . 79 80
——— Muhammadan at Bediban 25

PAGE

Inscription at Sowrath on copper-plate 94
——— at Shahpur of Aditya Sena Deva 80

J

Jowra-dih. Brass figures found at— 85

K

Kahaon. Monolith of Skanda Gupta 129
Kâko, or Husenpur Kâko . . 36
Kamâlo Bibi. Dargâh at Kâko . 37
——— legend of—at Kâko 38
——— idiots cured at her shrine 39
Karath, mound of old Stûpa . 62
Kasia, or Kusinagara . . 120
Kasturia, large brick mound . 26
Katra, or Akbarpur 35
Kauwa-dol, or crow's rocking stone 46
——— identified with Silabhadra monastery . . . 47
——— sculptured rocks at— 48
Kesariya, old town near Gandak river 16
Khairagarh, old fort on Ghâghra river 131
Khukhundo, ruins and statues . 127
Konch, temple of Kocheswara . 52

L

Lât, or monolith, near Dharâwat . 41
Lauriya. Pillar of Asoka at— . 105
Lichavis of Vaisâli . . . 16
Lorik Ahir, a fabulous hero . . 28

M

Mahadeopur, old brick temple . 62
Mahila, or Sita Marhi, temple 34 97
Mandar hill inscriptions . . 79
Mankhari, or Maushari, Kings 80 81
Markatahrada, or monkey tank at Bakhra 15
Meteorite at Andhâra, worshipped 32
Monastery of Gunamati at Dharâwat 39
——— of Silabhadra at Kanwa-dol 48
Monolith of Asoka at Râmpurwa 110
——— inscribed at Bhâgalpur 130
——— at Deo Barnârak . . 65
——— of Skanda Gupta at Kahaon 129
Mound of Chandkigarh . . 109
——— at Dhokrâha . . . 103

PAGE

Mound at Kâko, near Gaya . 36
——— at Katra, near Darbhanga 35
——— at Pâli, near Konch . 51
——— at Padaraona . . . 118
——— at Râmpurwa . . . 116

N

Nona-chaur. Dusâd legends of—28 31

P

Padaraona. Ancient remains at— 118
Pâli, old village near Konch . 51
Parihâsa Pokhar at Kâko . . 36
Pretsila, or the Ghost's Rock . 50
——— offerings to manes of ancestors at— 50

R

Râmpurwa, inscribed monolith of Asoka 110
Râni Kamalâvati, legend of— . 18
Ranwâs, palace of Râni Kamalâvati 18
Rohtak, mound of Mohan-bâri at— 136

S

Sâgar-dih, old stûpa, near Kesariya 19
Samangarha, or Samraon, old city 2 3
———. Rajas of— . . 2
——— Raja Hara Sinha Deva 2
——— Raja Siva Sinha Deva 4
Sârongarh, old fort on Bûr Gandak river 26
Sculptured rocks at Kauwa-dol . 48
Seals found in stûpa at Dharâwat 45
Sharafuddinpur 93
Singhâsini, or Unchidih . . 100
Sowrât, copper-plate inscription . 94
Sitâkund, large circular tank . 22
———. Fort at— . . 23
Sitâmarhi, or Sita's Temple 34 97
Statues of Buddha at Kanwa-dol 48
——— dug up at Dharâwat 42 43
——— of Durgavati Rani at Kasturia 27
——— at Deo Barnârak Temples 69 71
——— at Khukhundo . . . 127
——— of Matha Kuär at Kasia 124 127
——— in temple at Konch, Brahmanical 56

PAGE

Statues at Sitâkhund 24
——— of Ten Avatars at Konch . 57
Stûpa, ruined at Bakhra . . . 14
——— at Besarh, crowned by tombs 6
——— on hill at Dharâwat . . 44
——— mound at Karath . . 62
——— at Kesariya 16
——— at Kasia, or Kusinagara . 120
——— at Sâgar-dih 19
Subhegarh, ruined fort on old Bâgmati river 30
Sugowli 99
Suhel Devi, legend of— . . 31

T

Tank, names of many at Besârh . 7
——— monkey at Bakhra . . 14

PAGE

Tarkulwa Thanna 125
Temple at Buddha Gaya . . 134
——— Group of Deokalli . . 29
——— ruined at Deo Markanda 60
——— of the Sungad at Deo Barnârak 68
——— with inscribed pillar . 68
——— other at Deo Barnârak 70 71
——— old brick at Deo Barnârak 64
——— old brick at Mahadeopur 62
——— of Vishnupad at Gaya . 133
Tirhut or Tirabhukti 1
——— Tughlak Shah's invasion of— 3

U

Unchidih or Singhâsini . . 101

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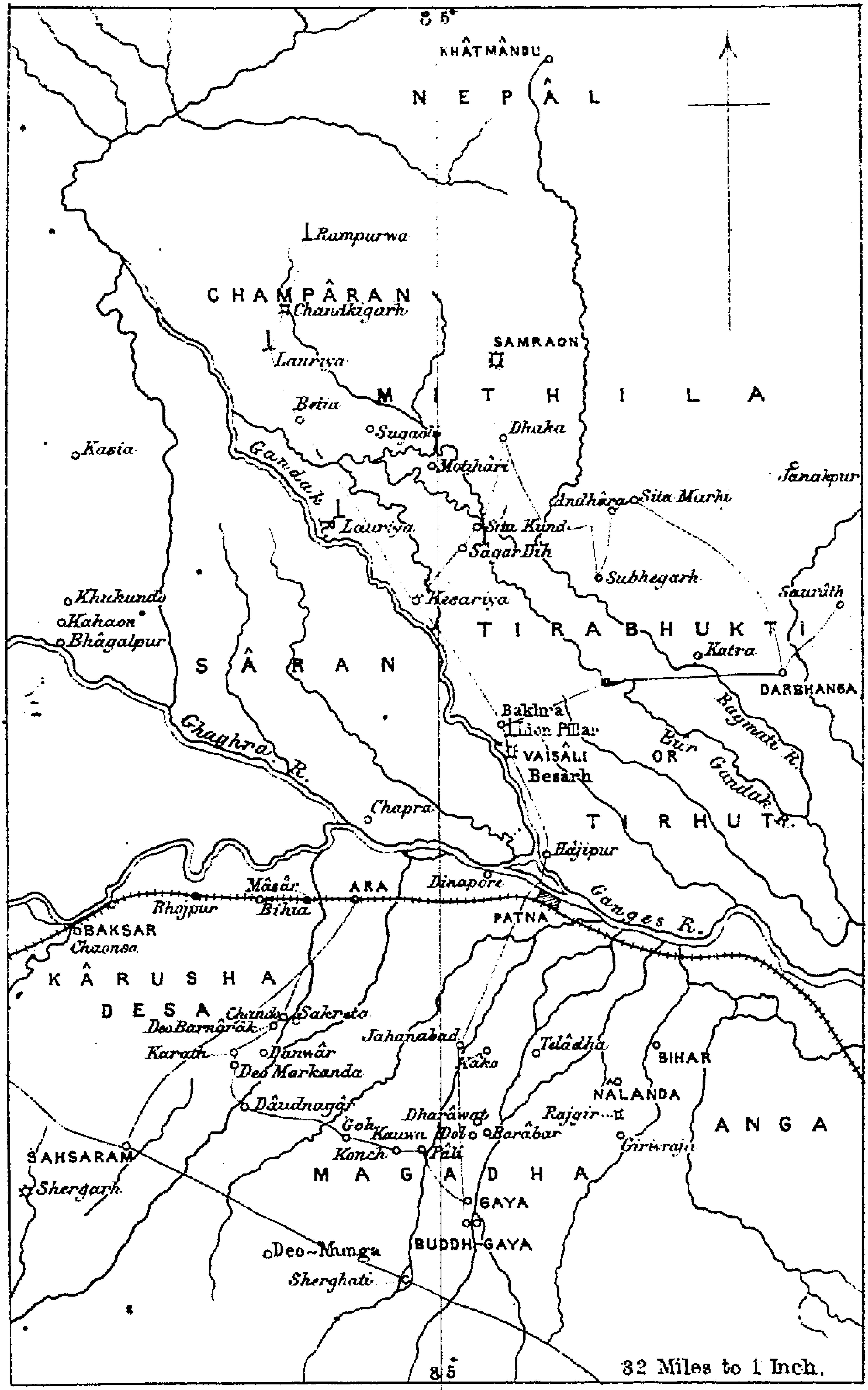
TIRHUT, CHAMPARAN, AND BIHAR.

PLATE I.



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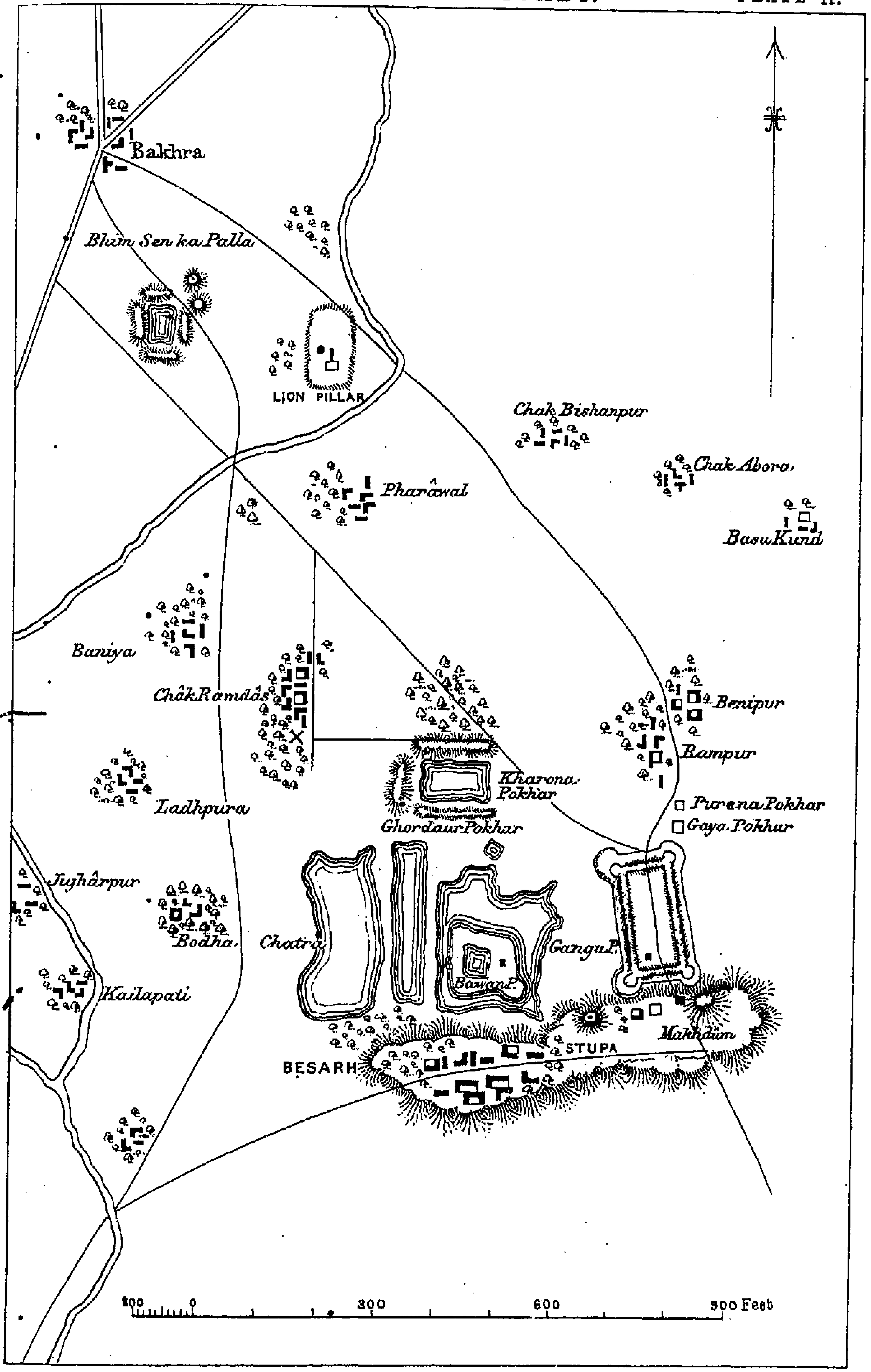

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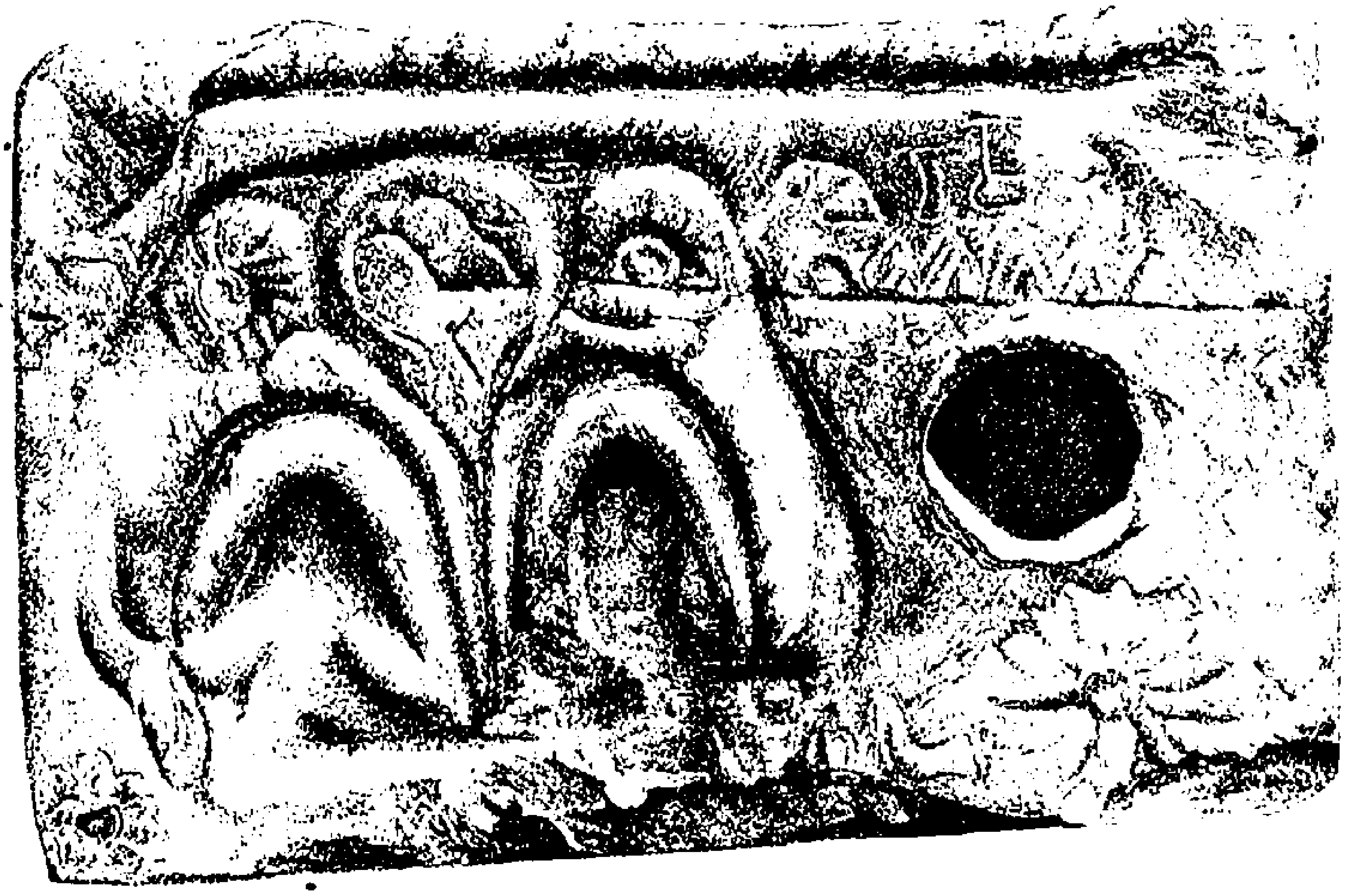

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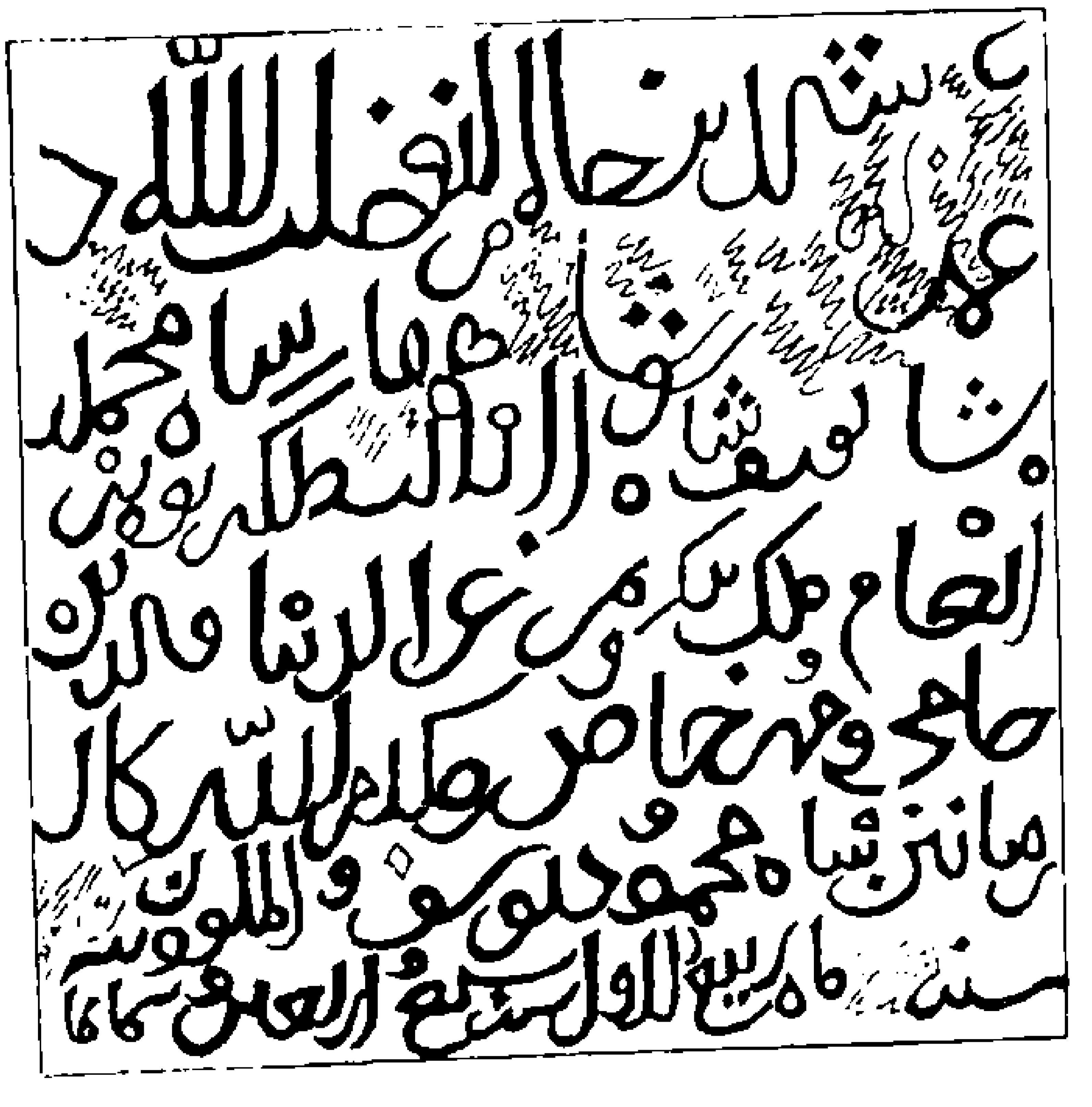

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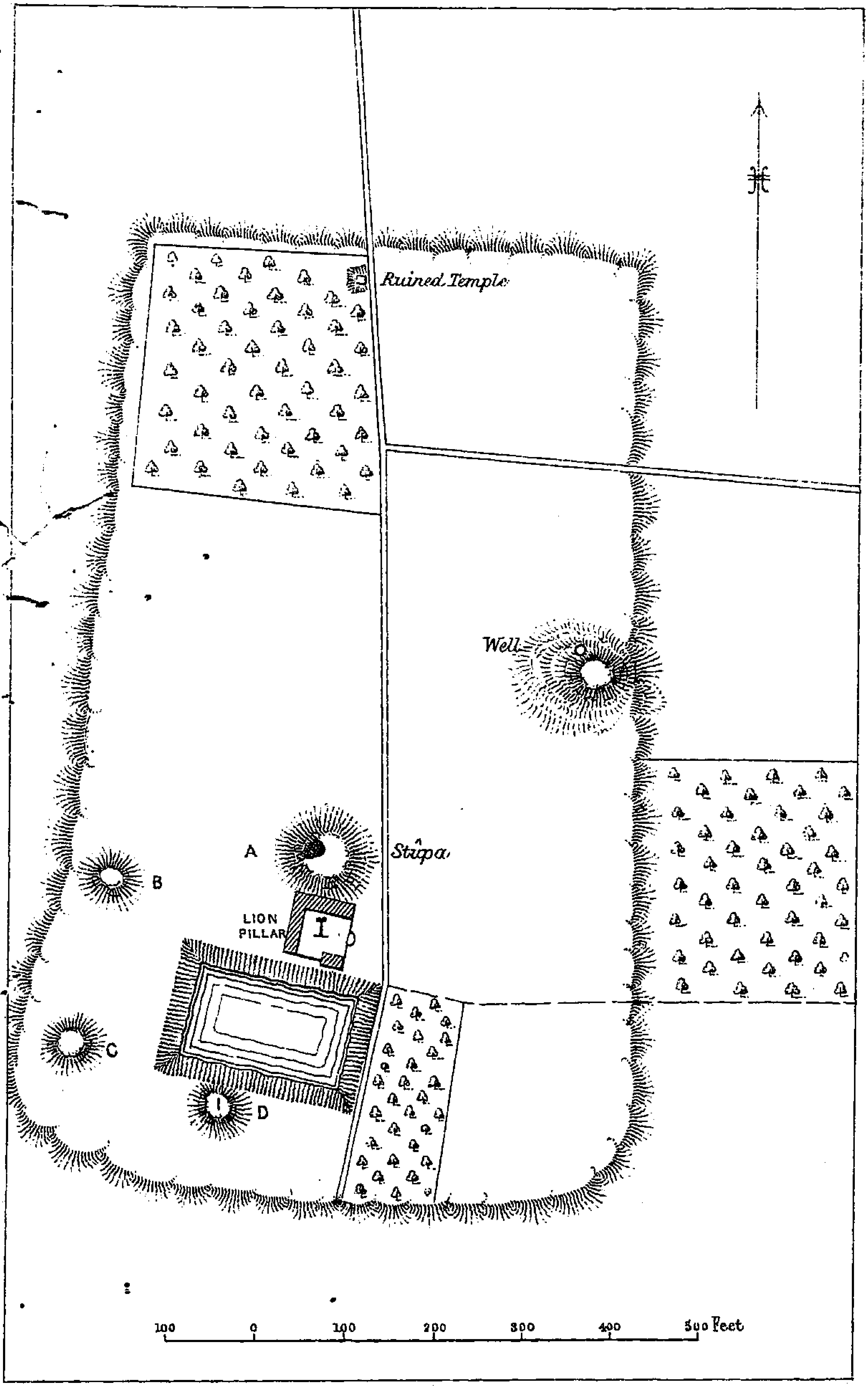

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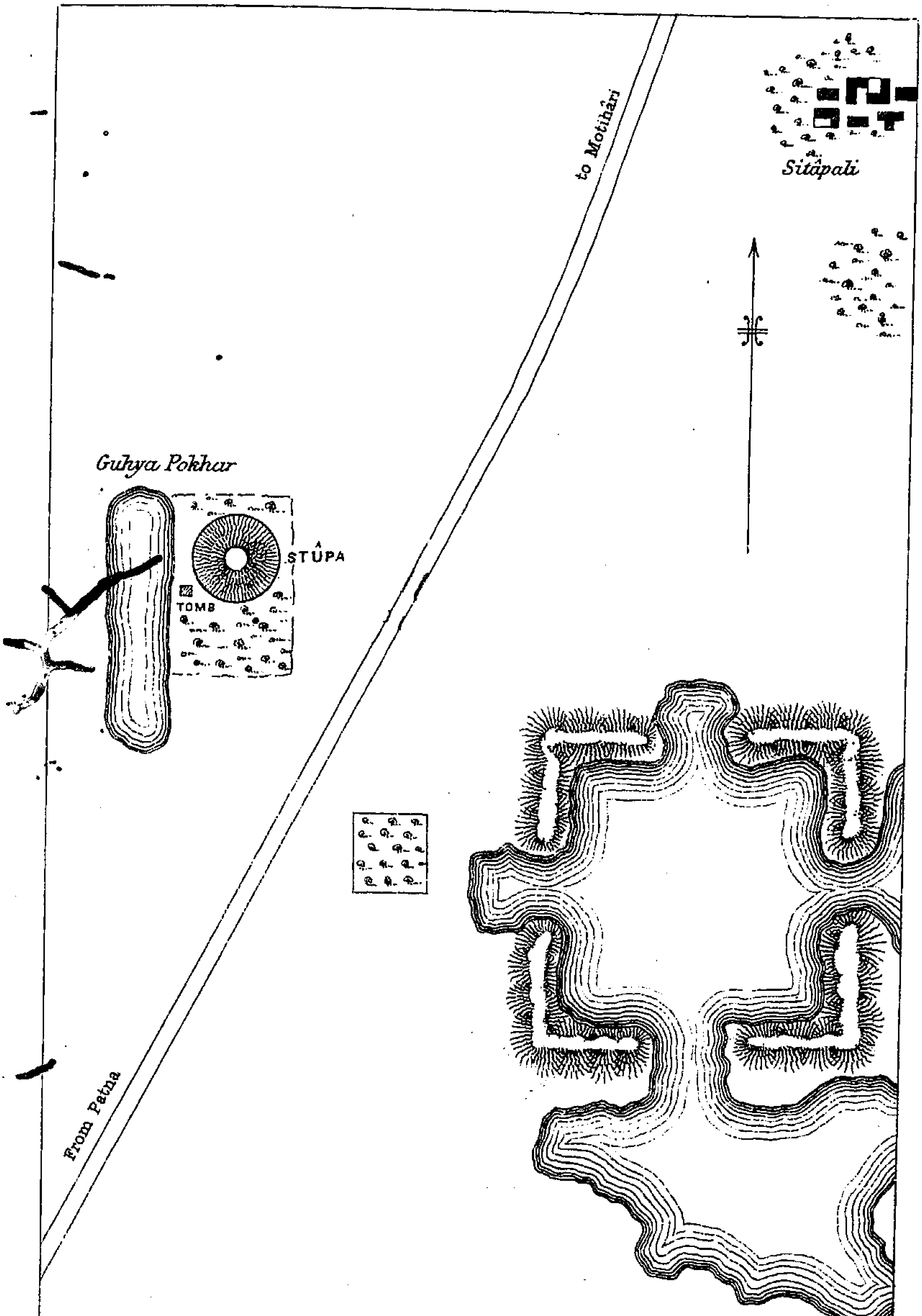

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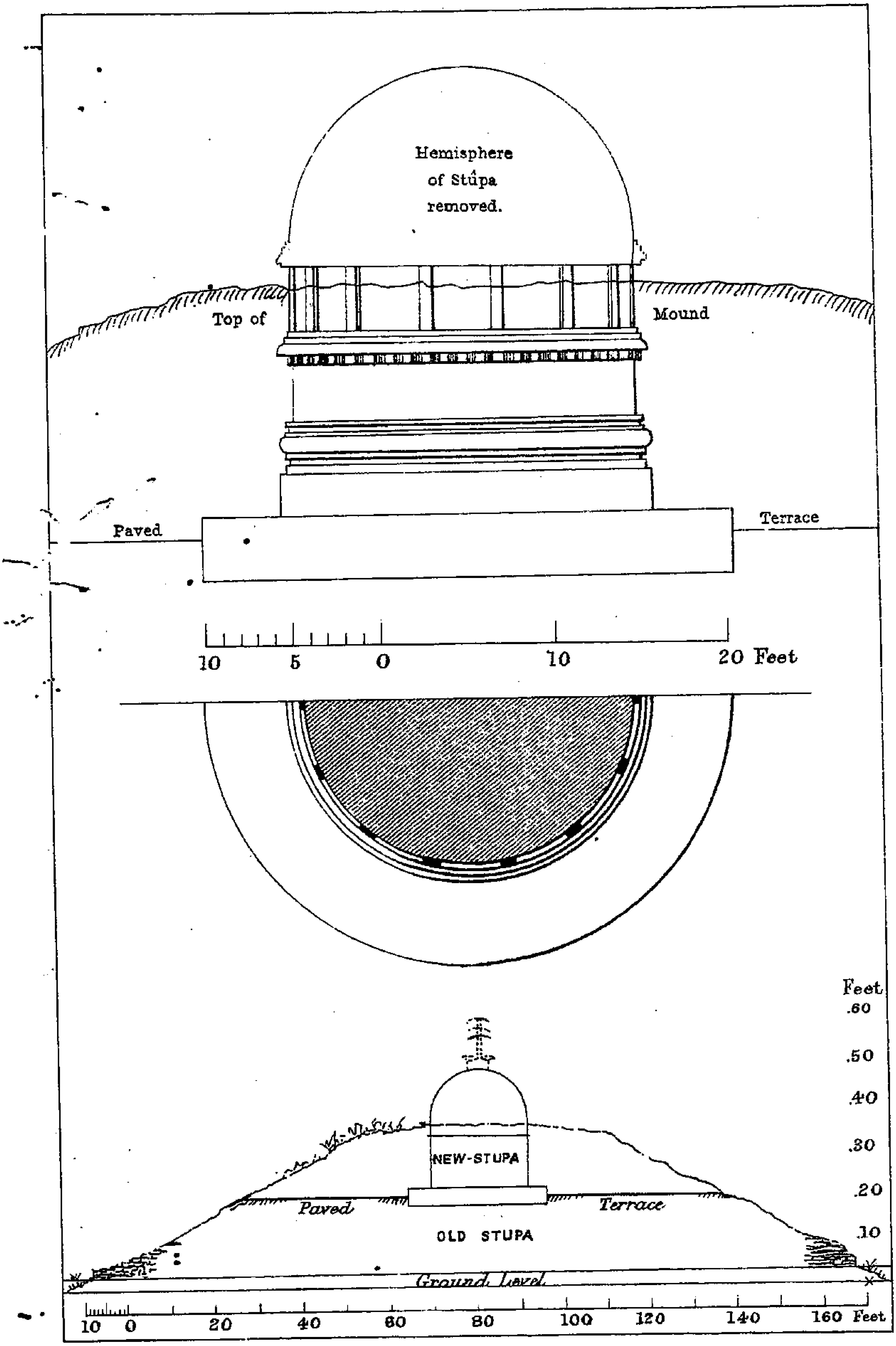

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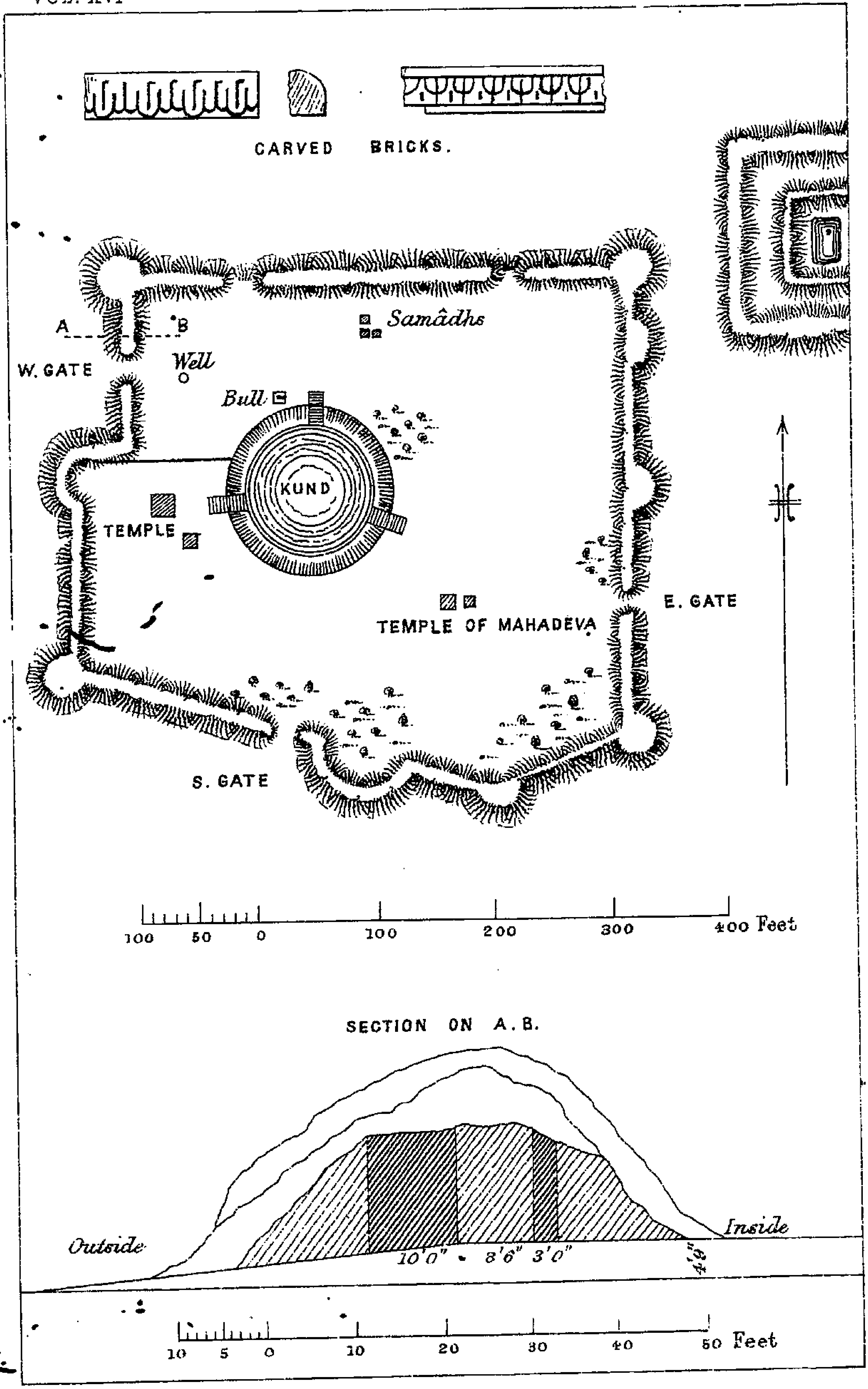

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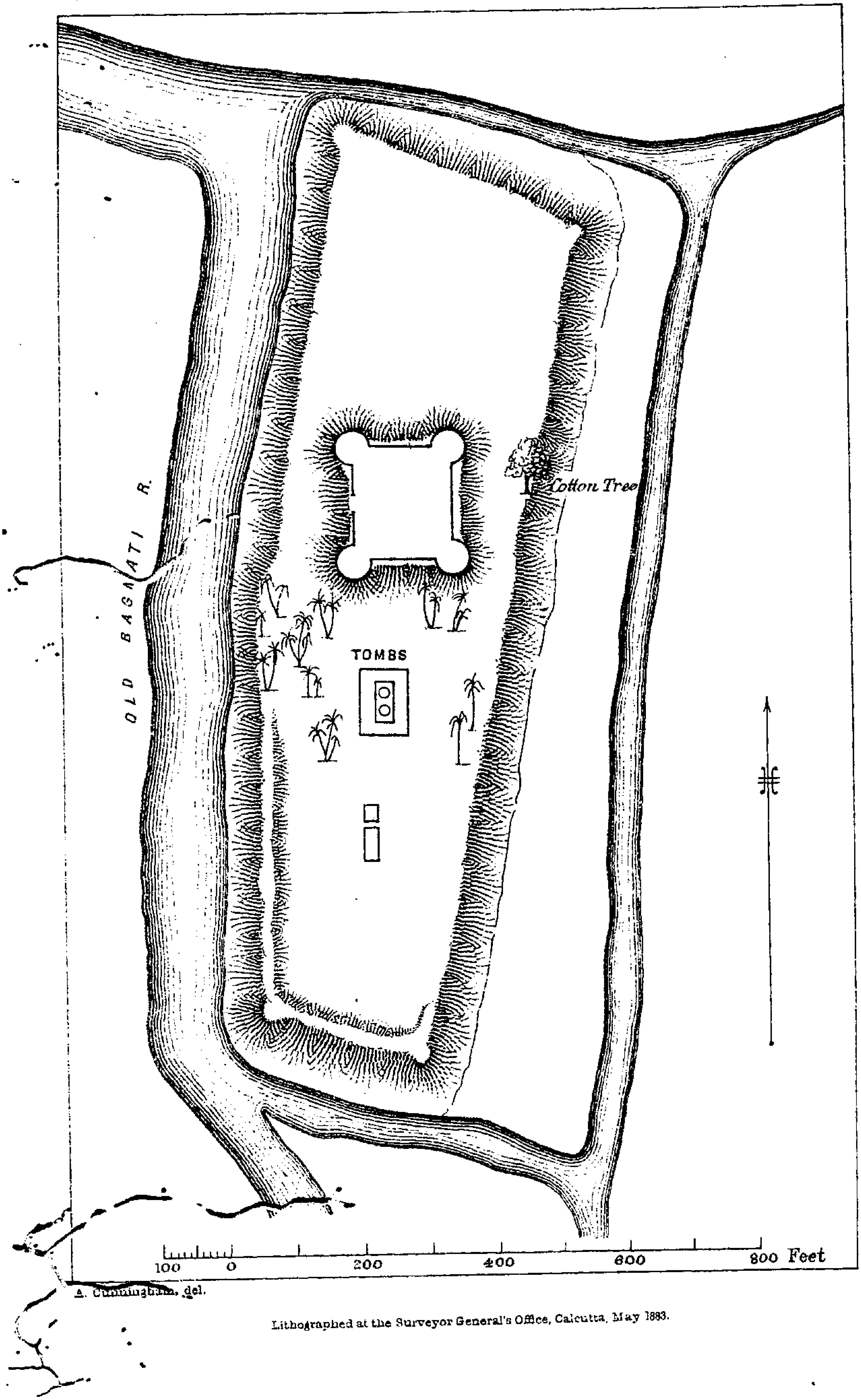

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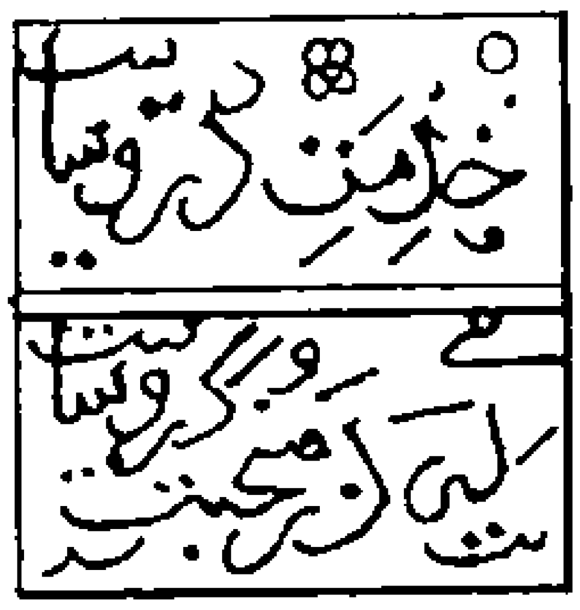

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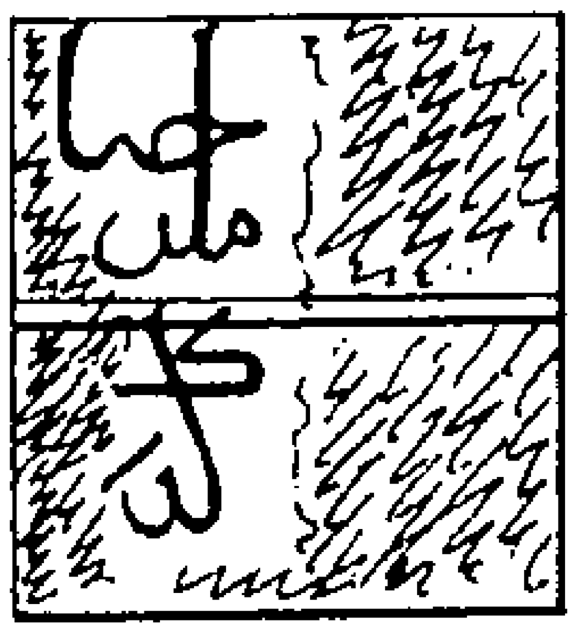

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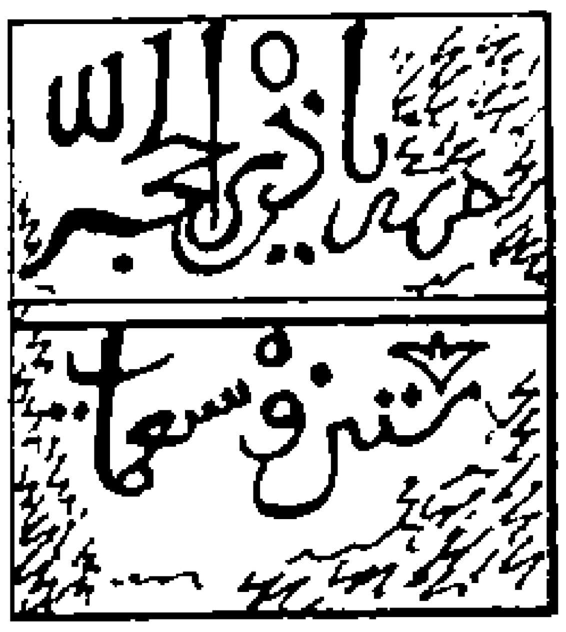

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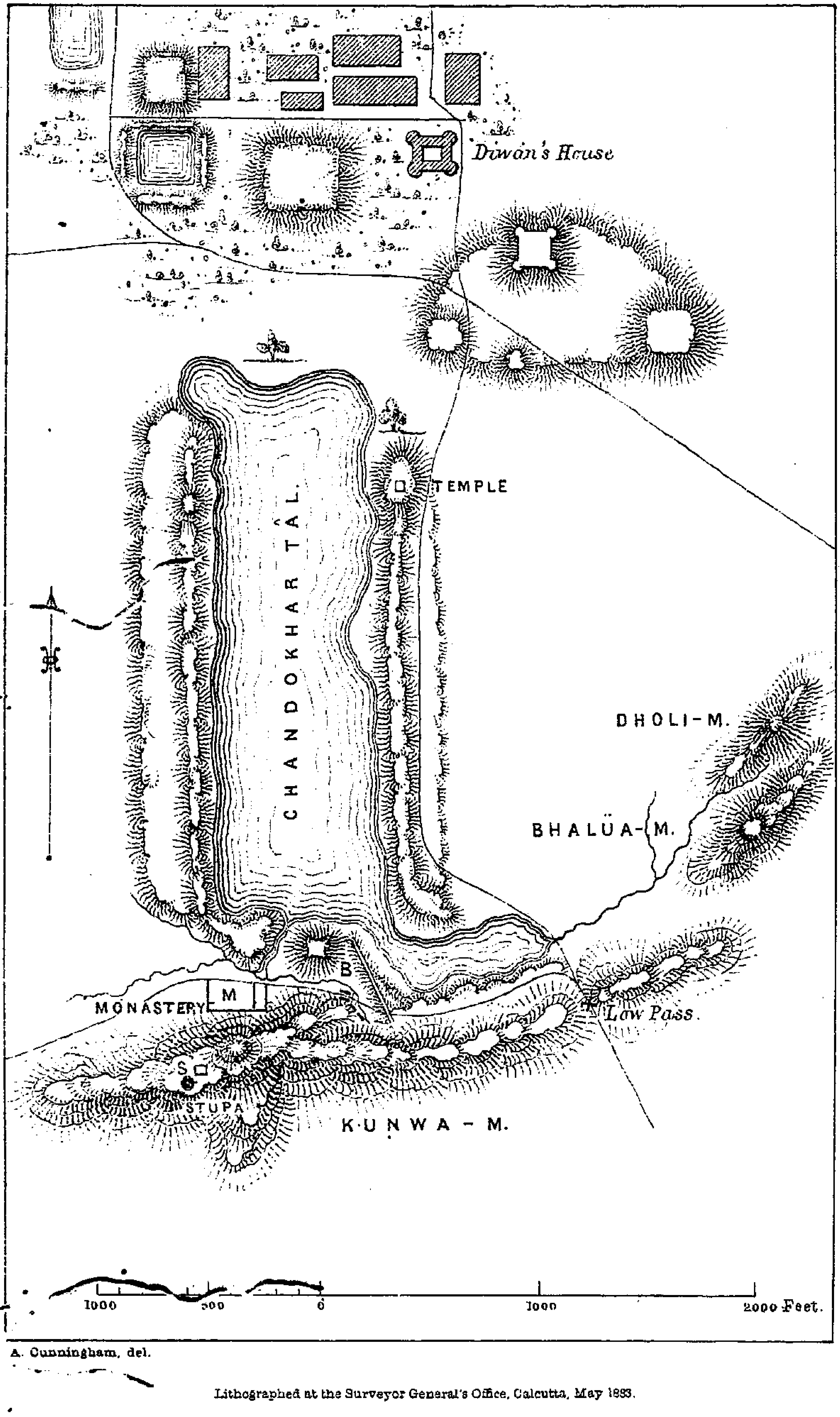

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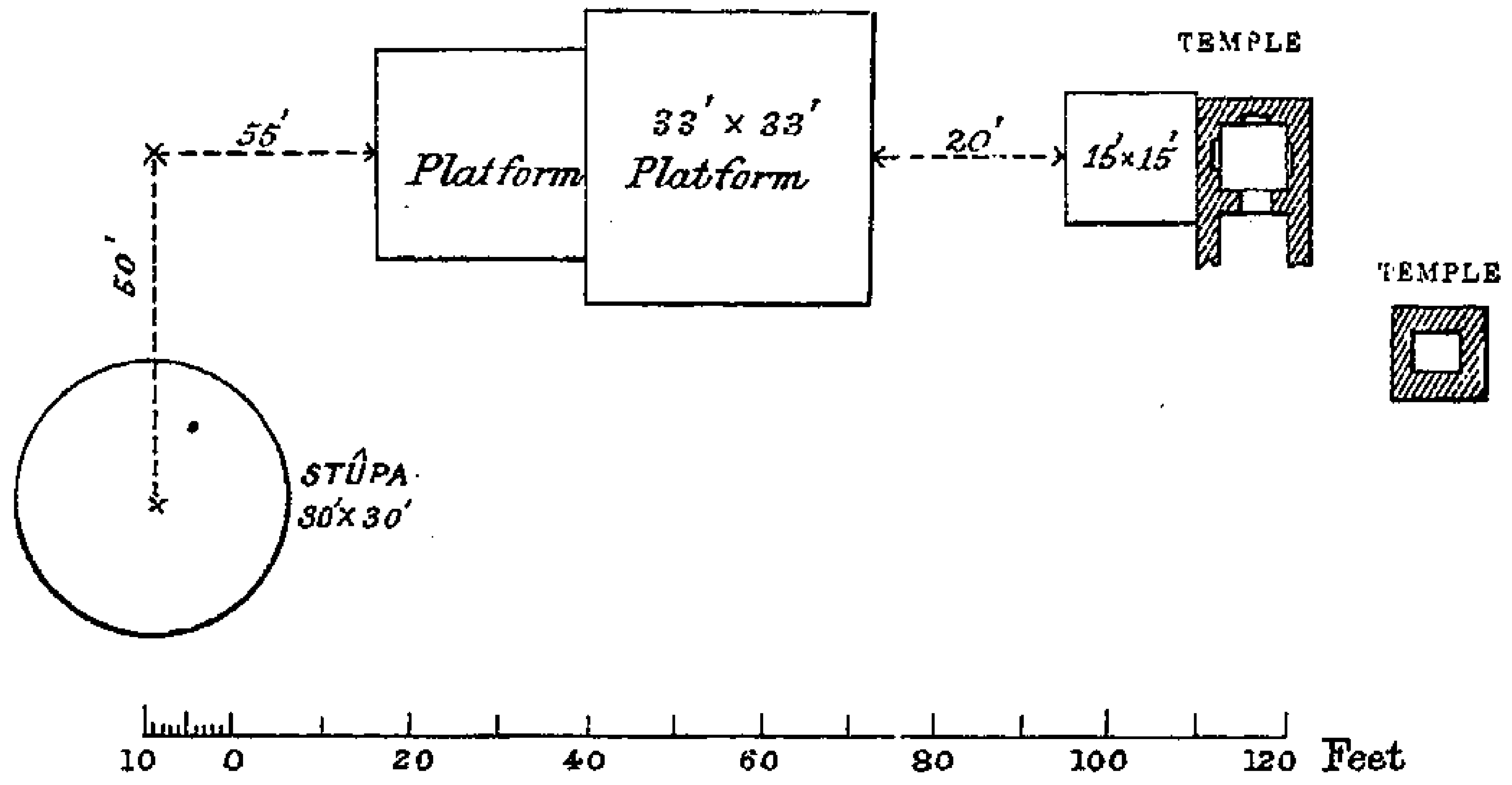

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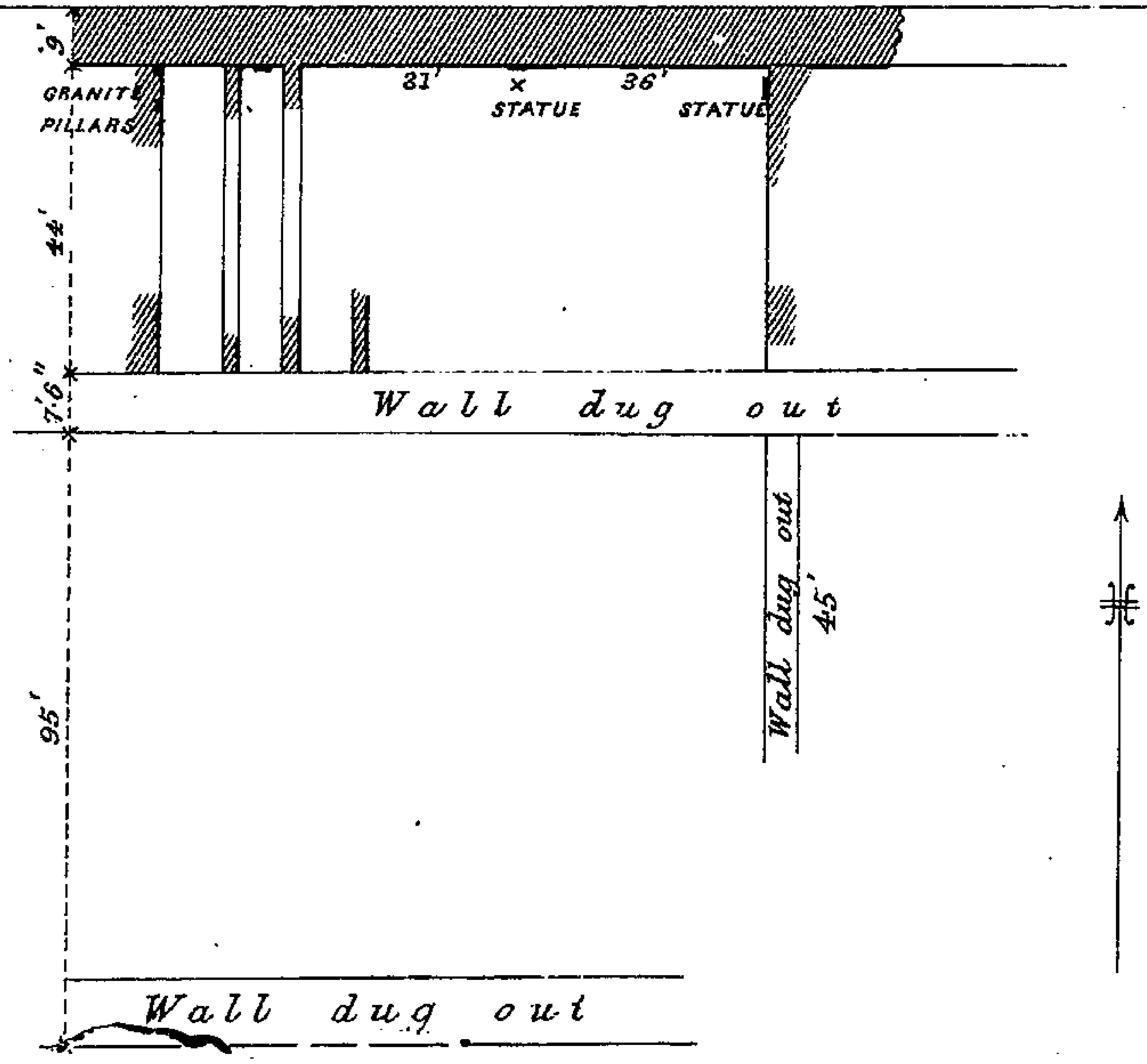

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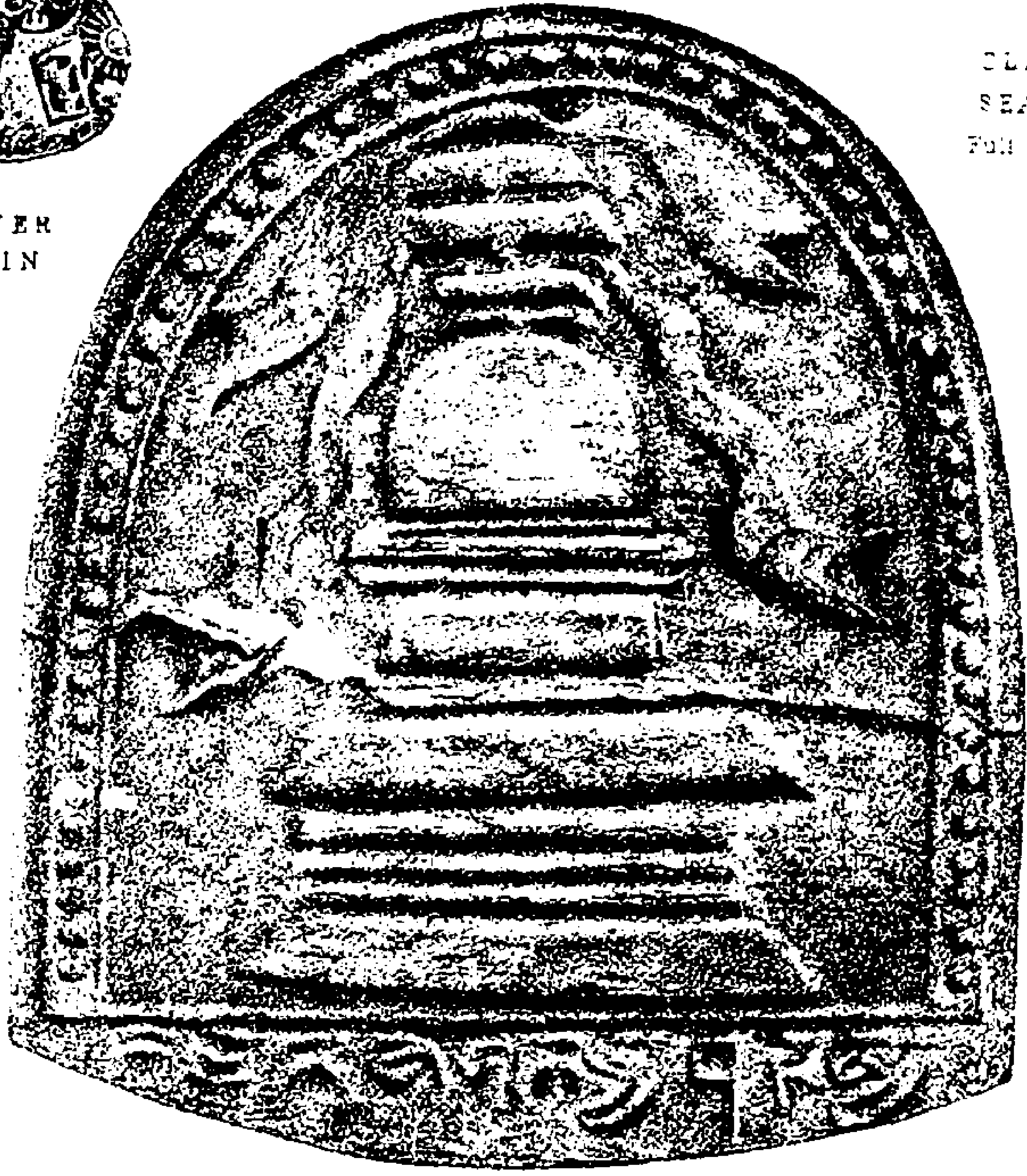

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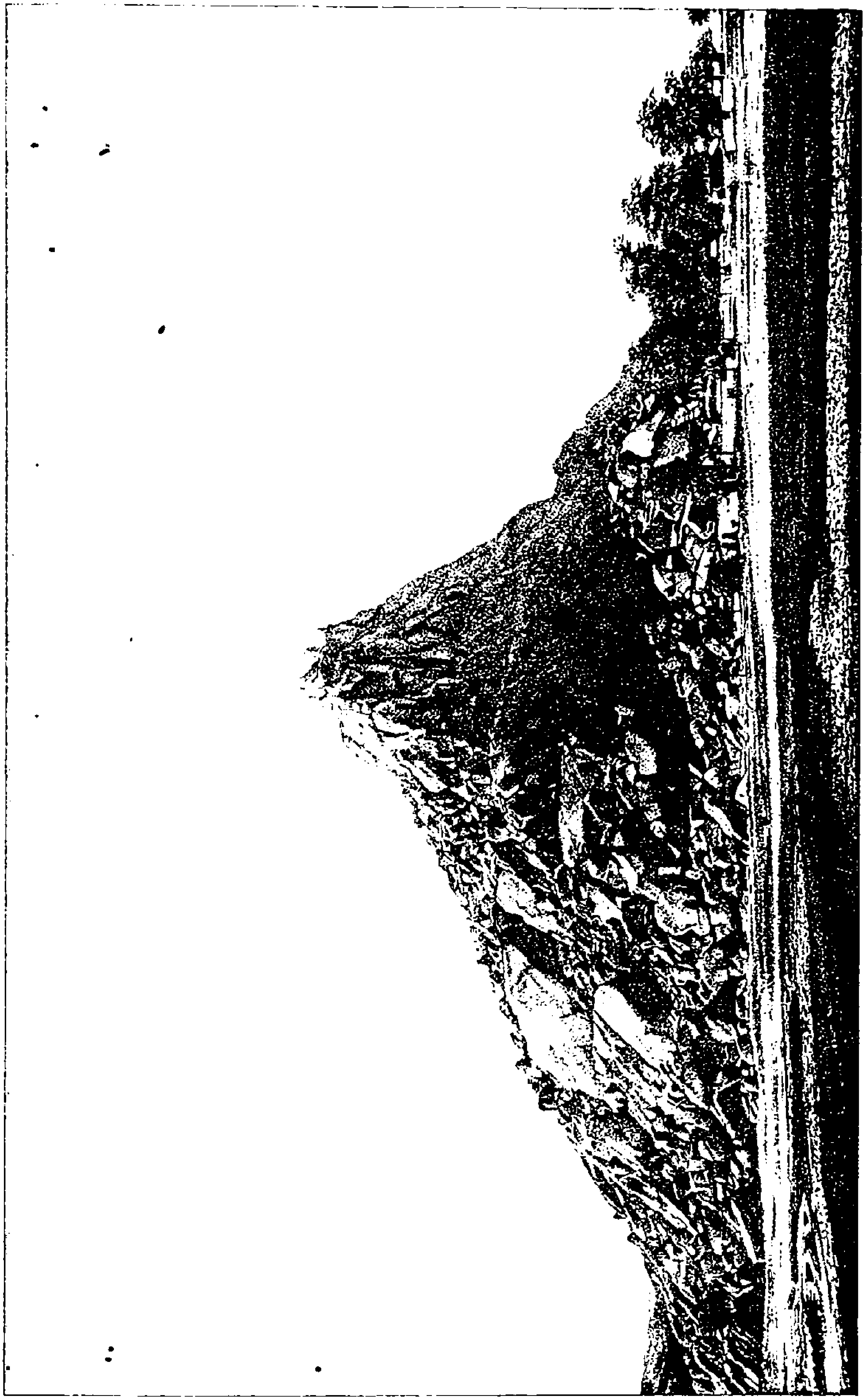

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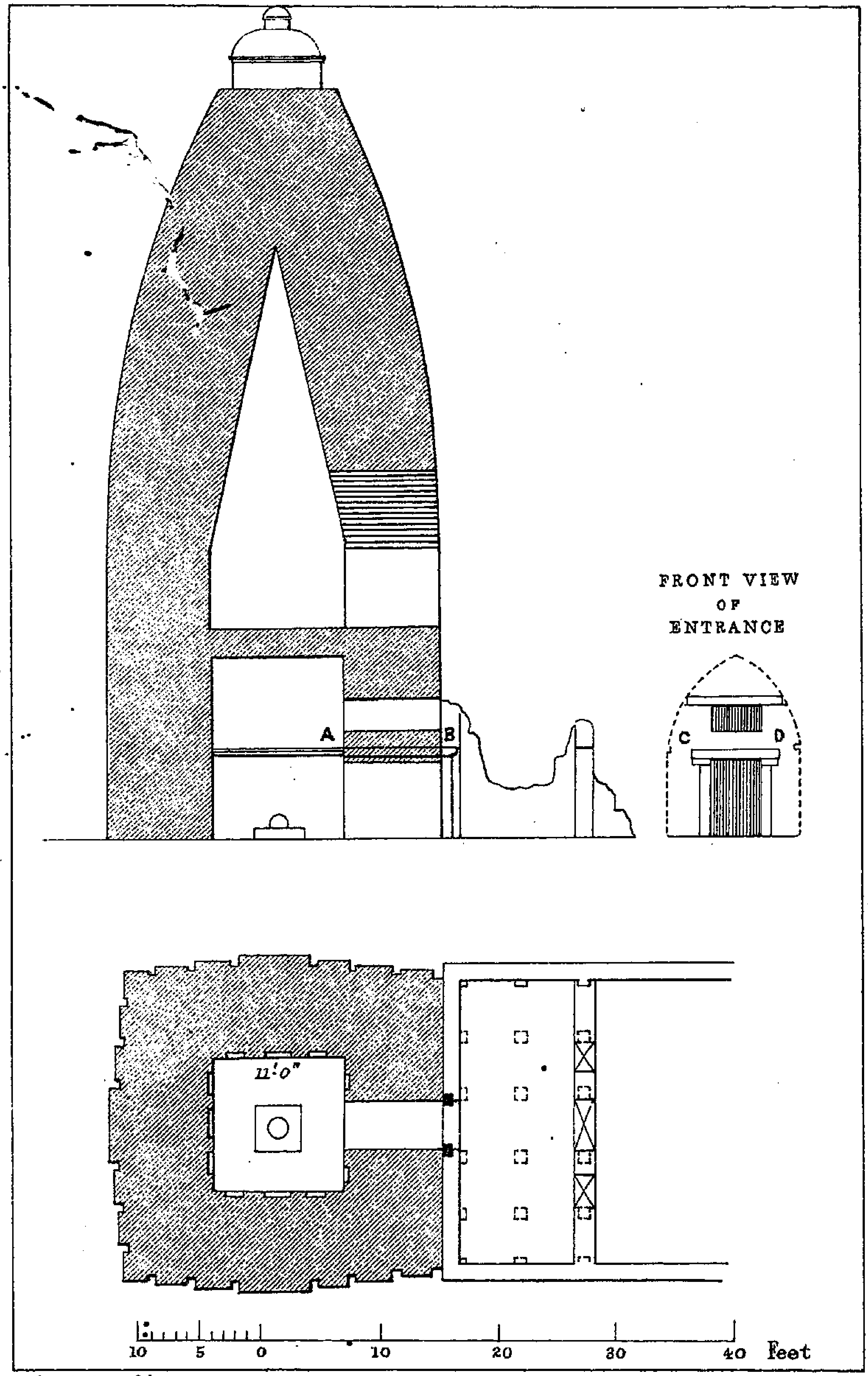

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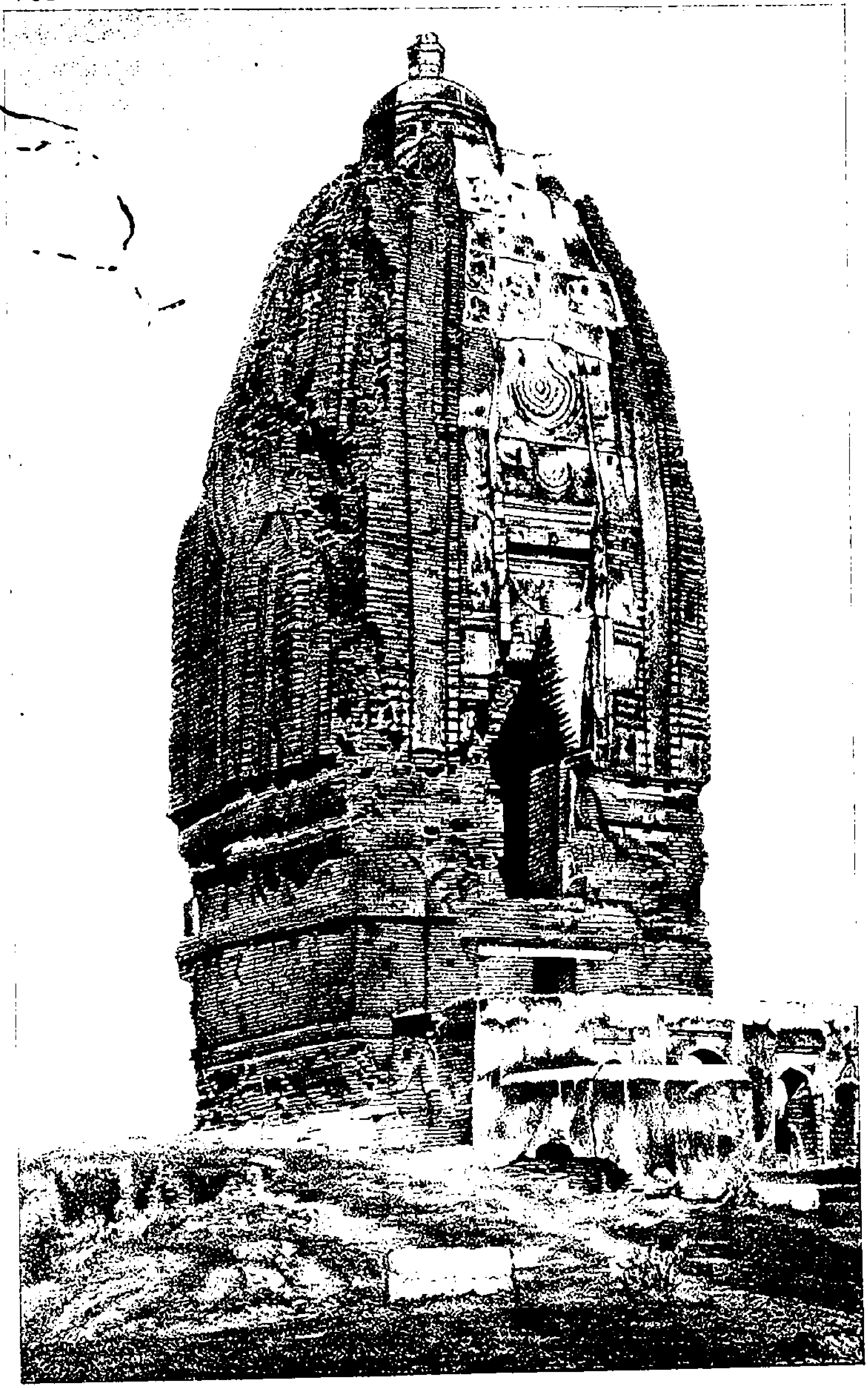

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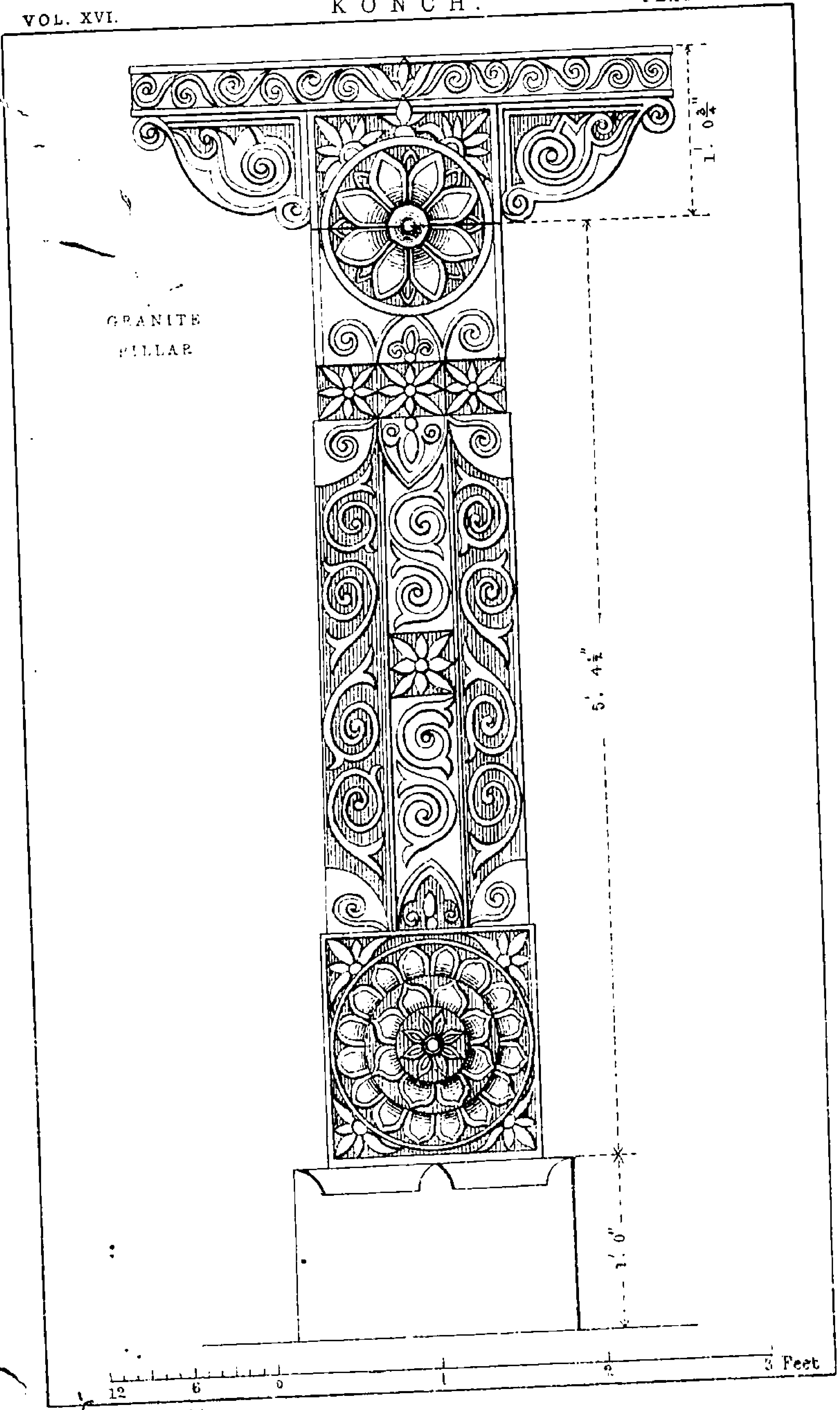

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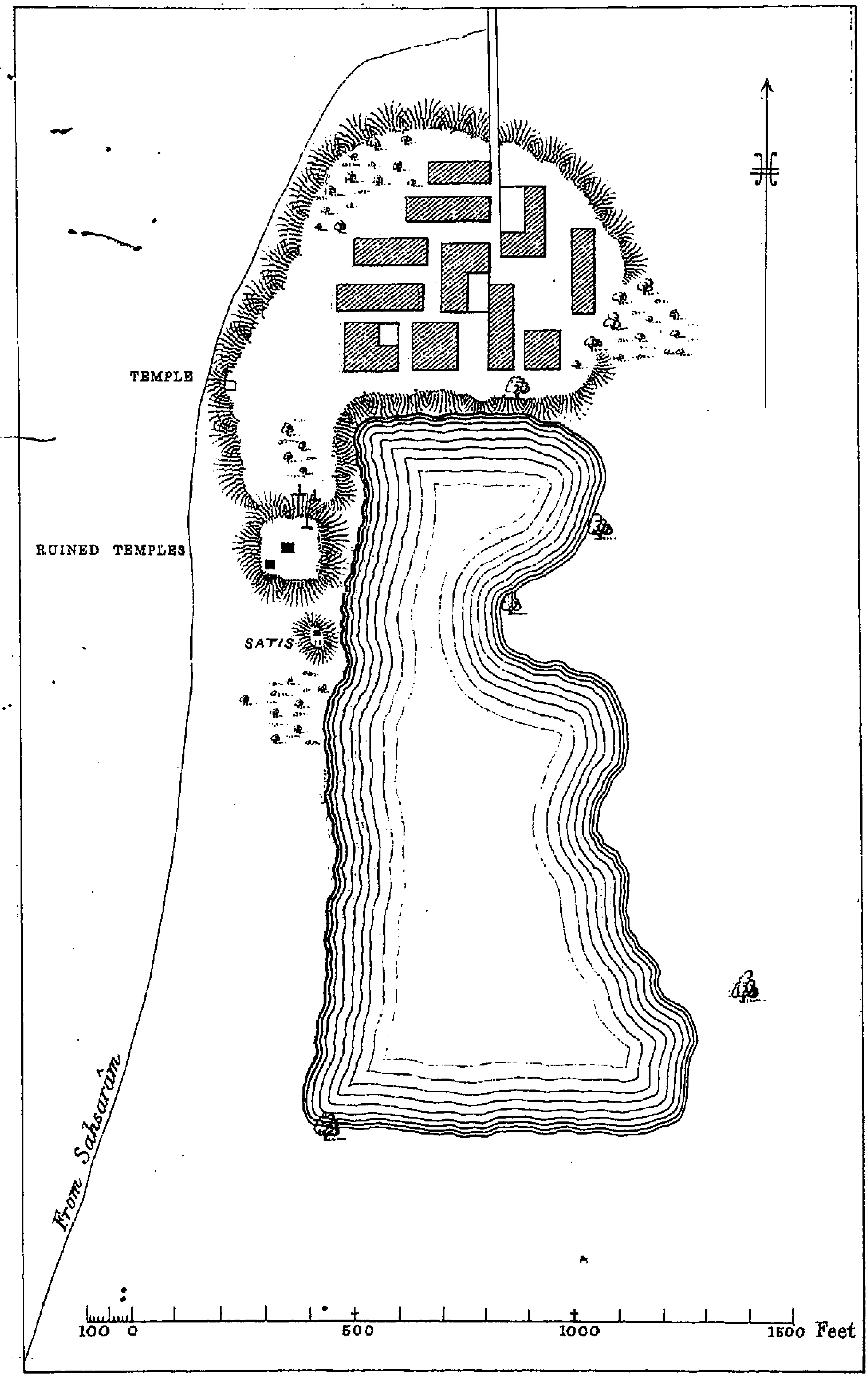

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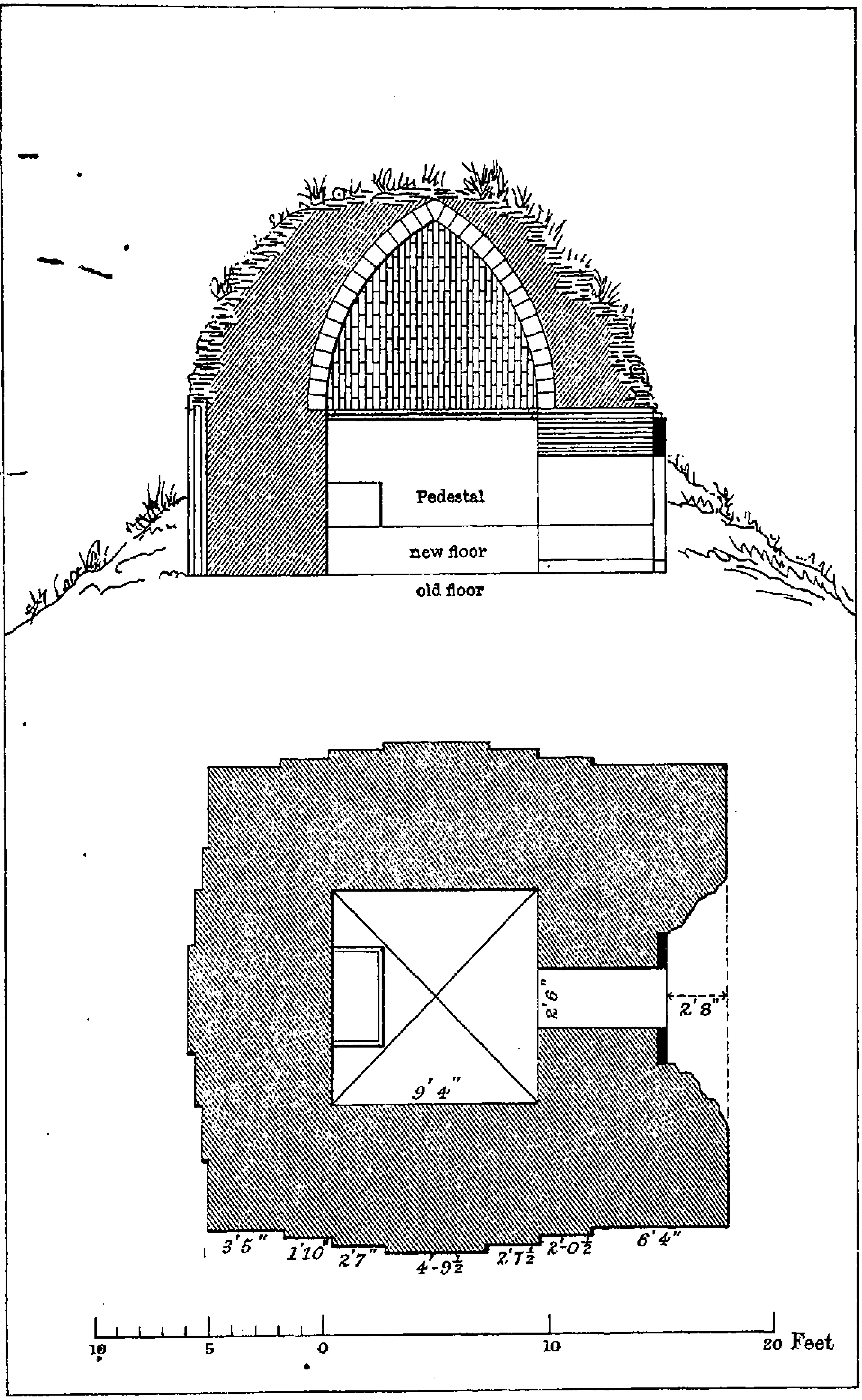

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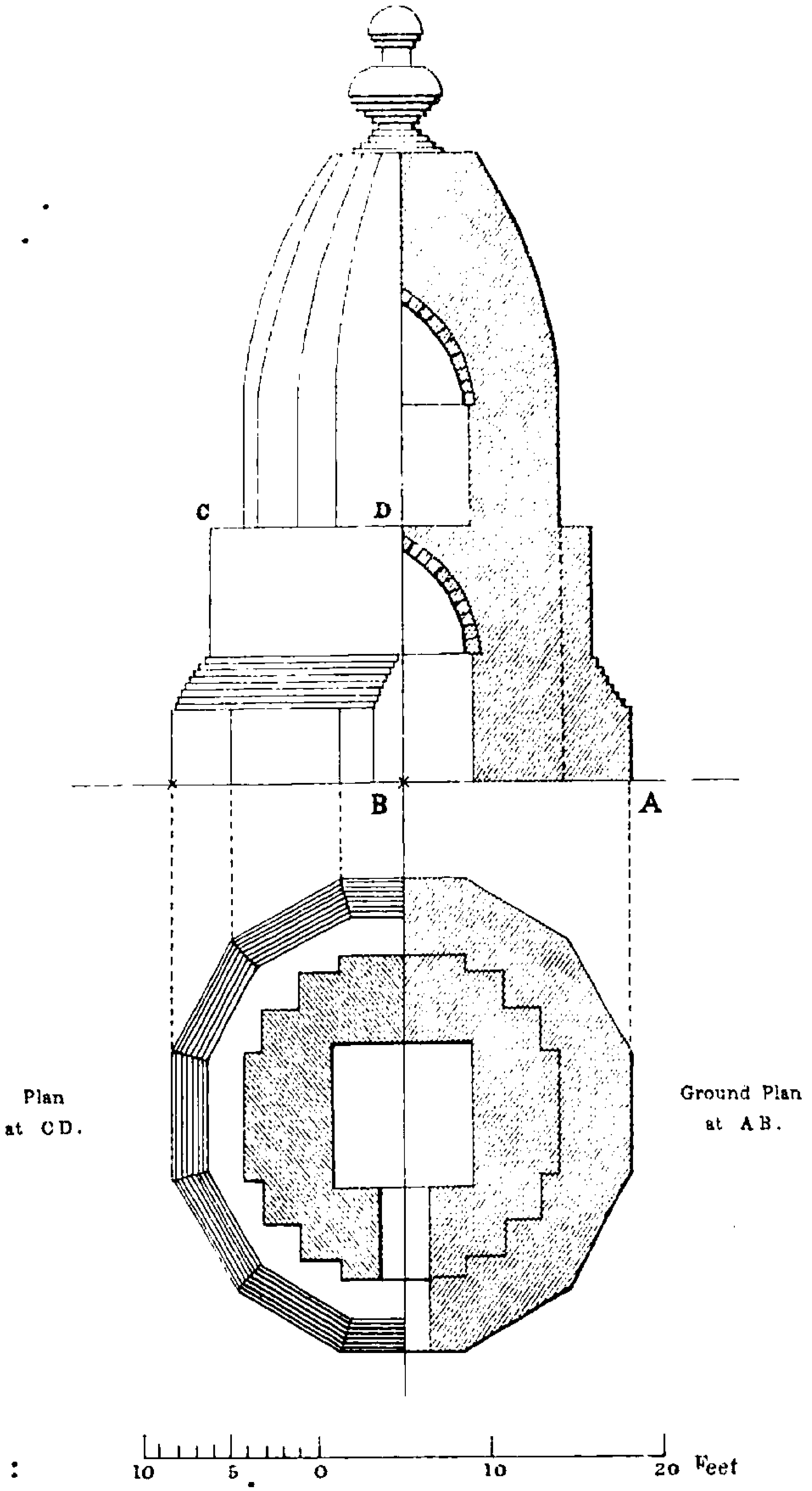

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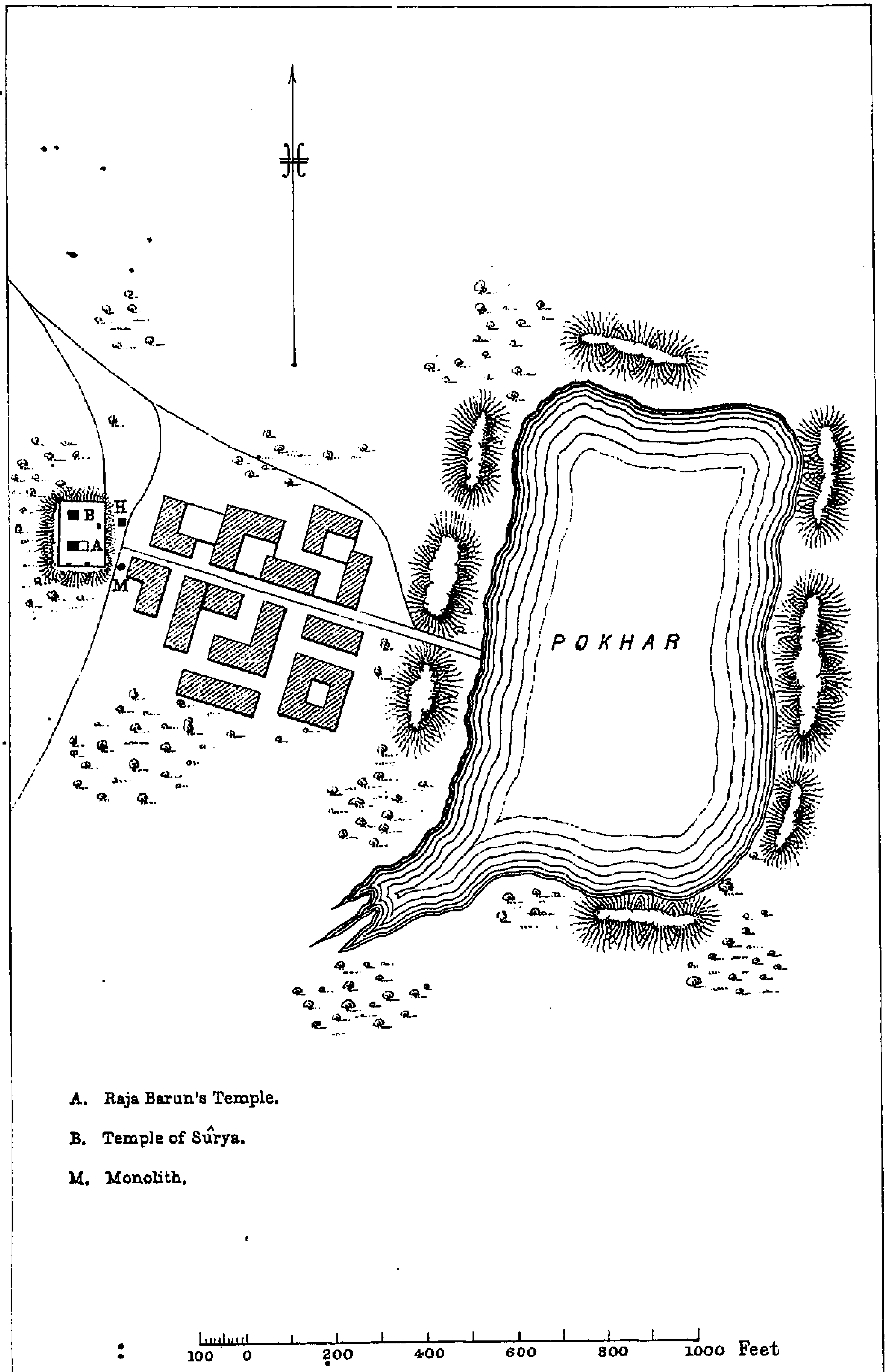

A. Raja Barun's Temple.

B. Temple of Sûrya.

M. Monolith.

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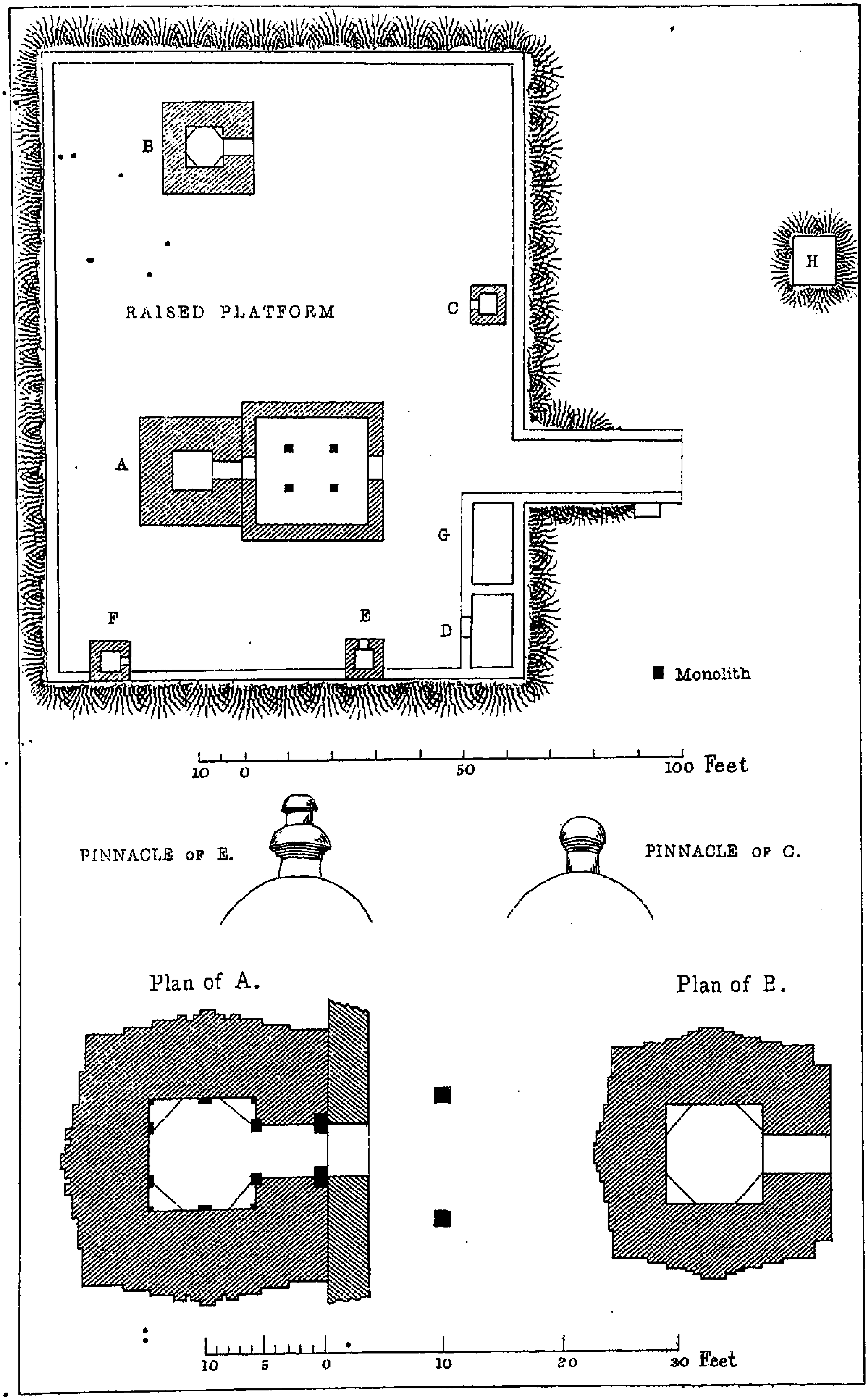

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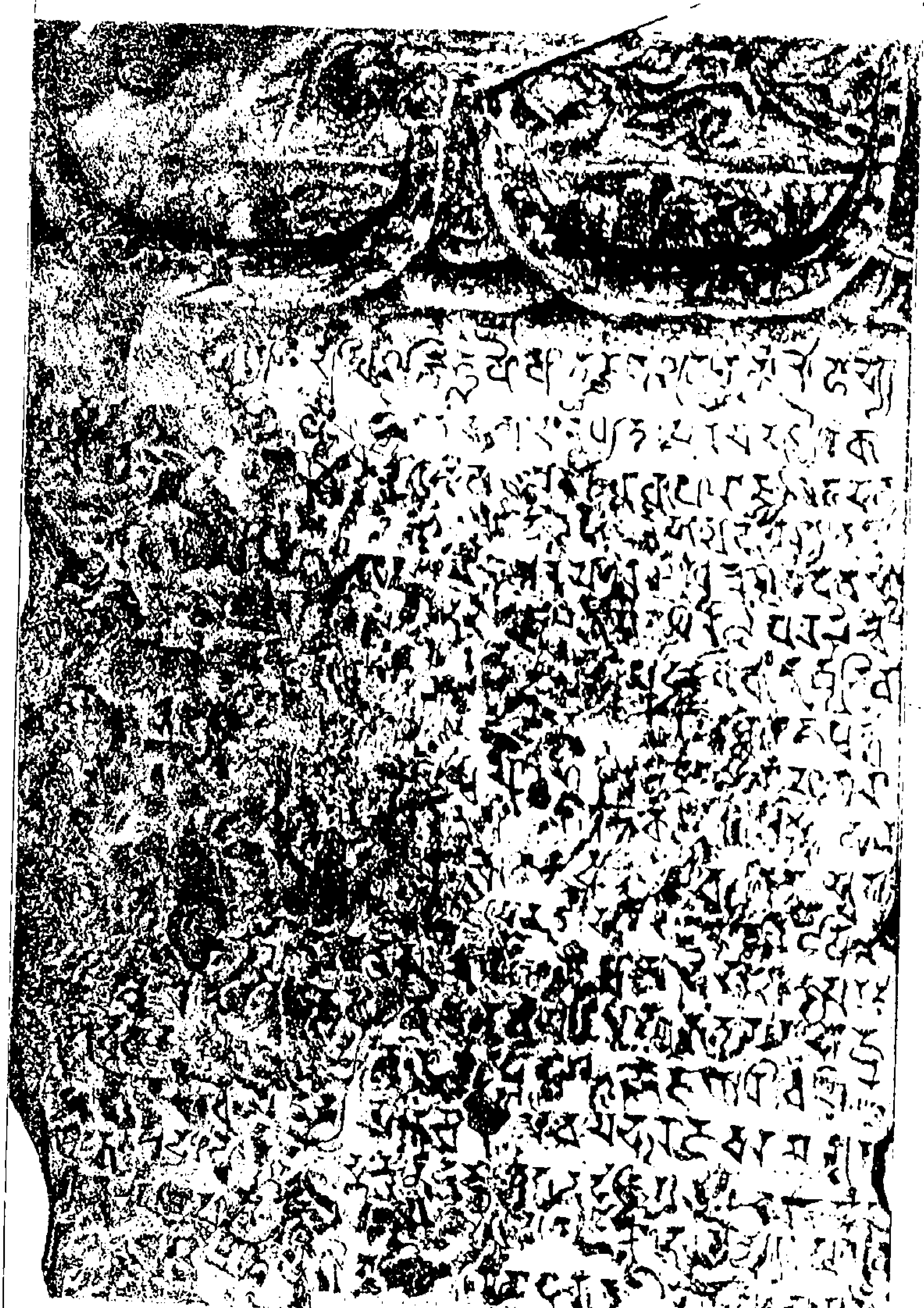

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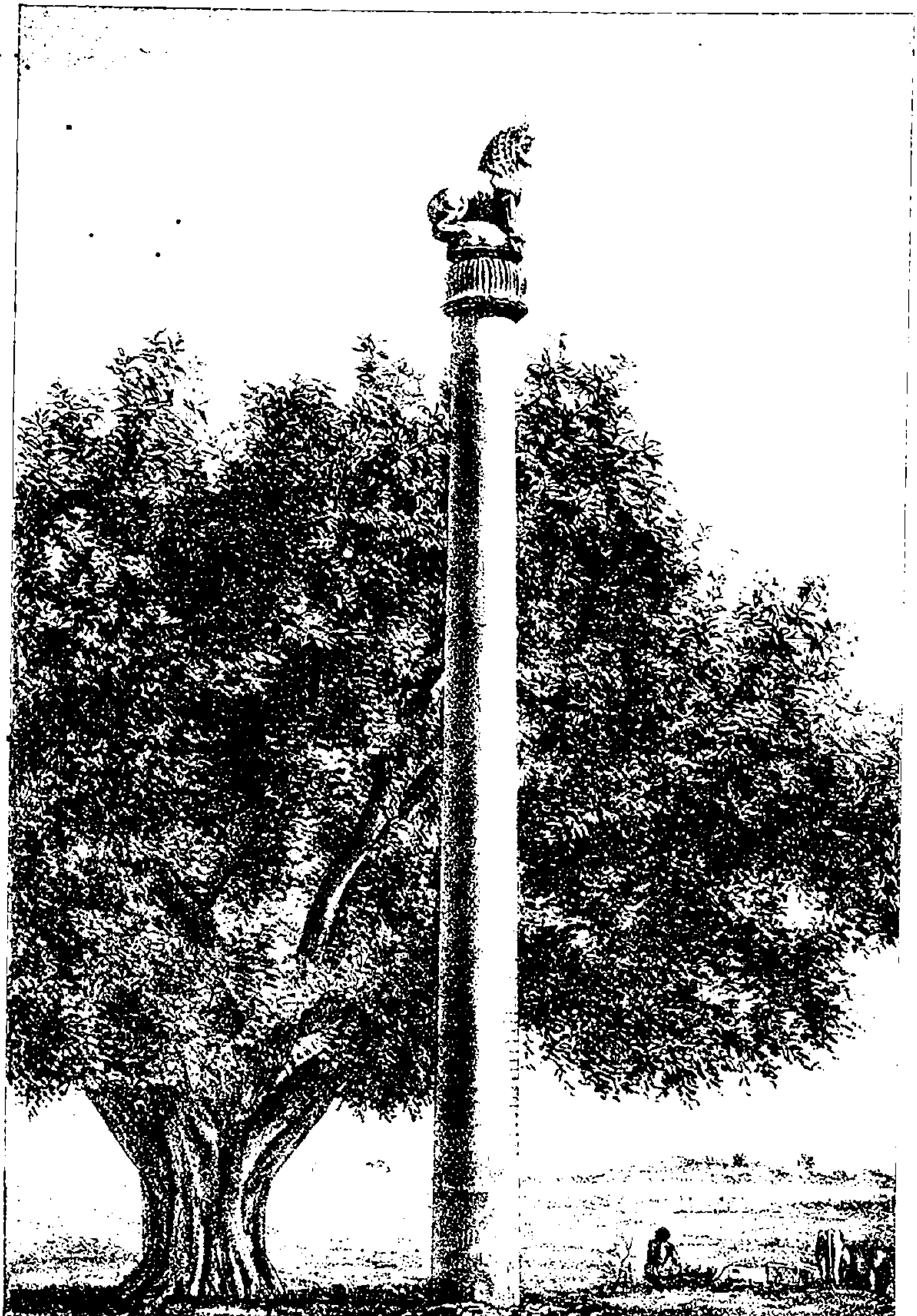

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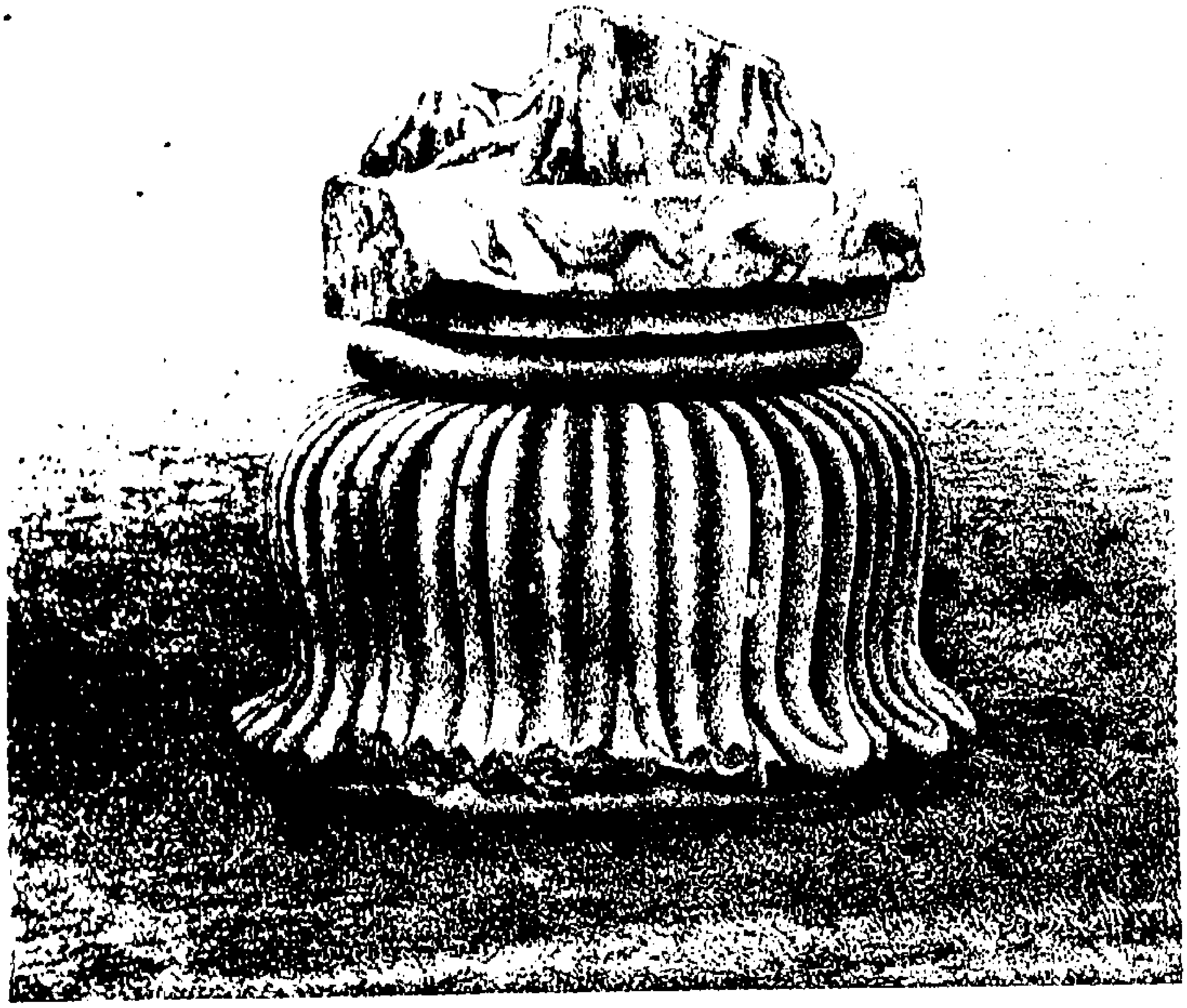

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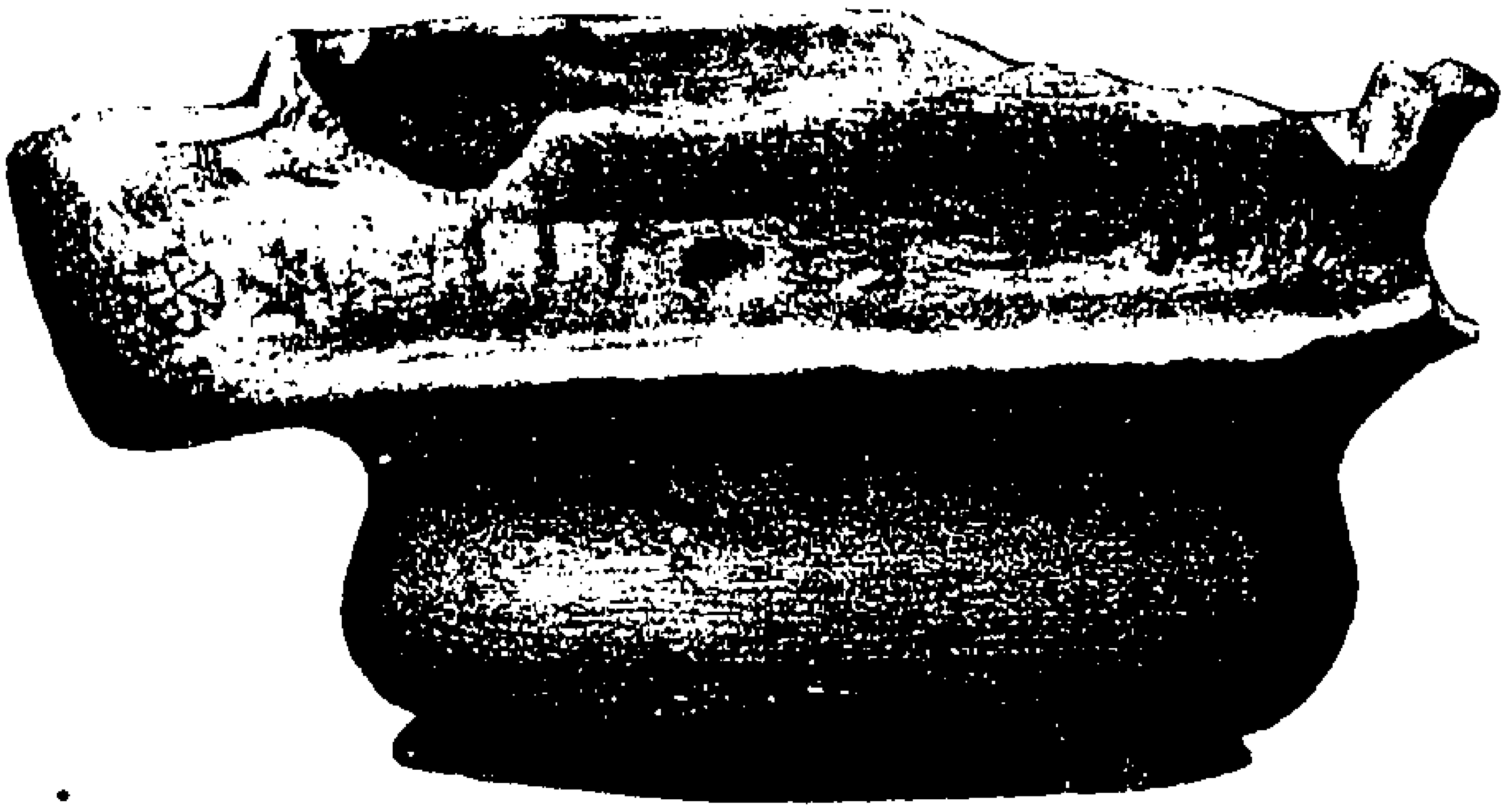

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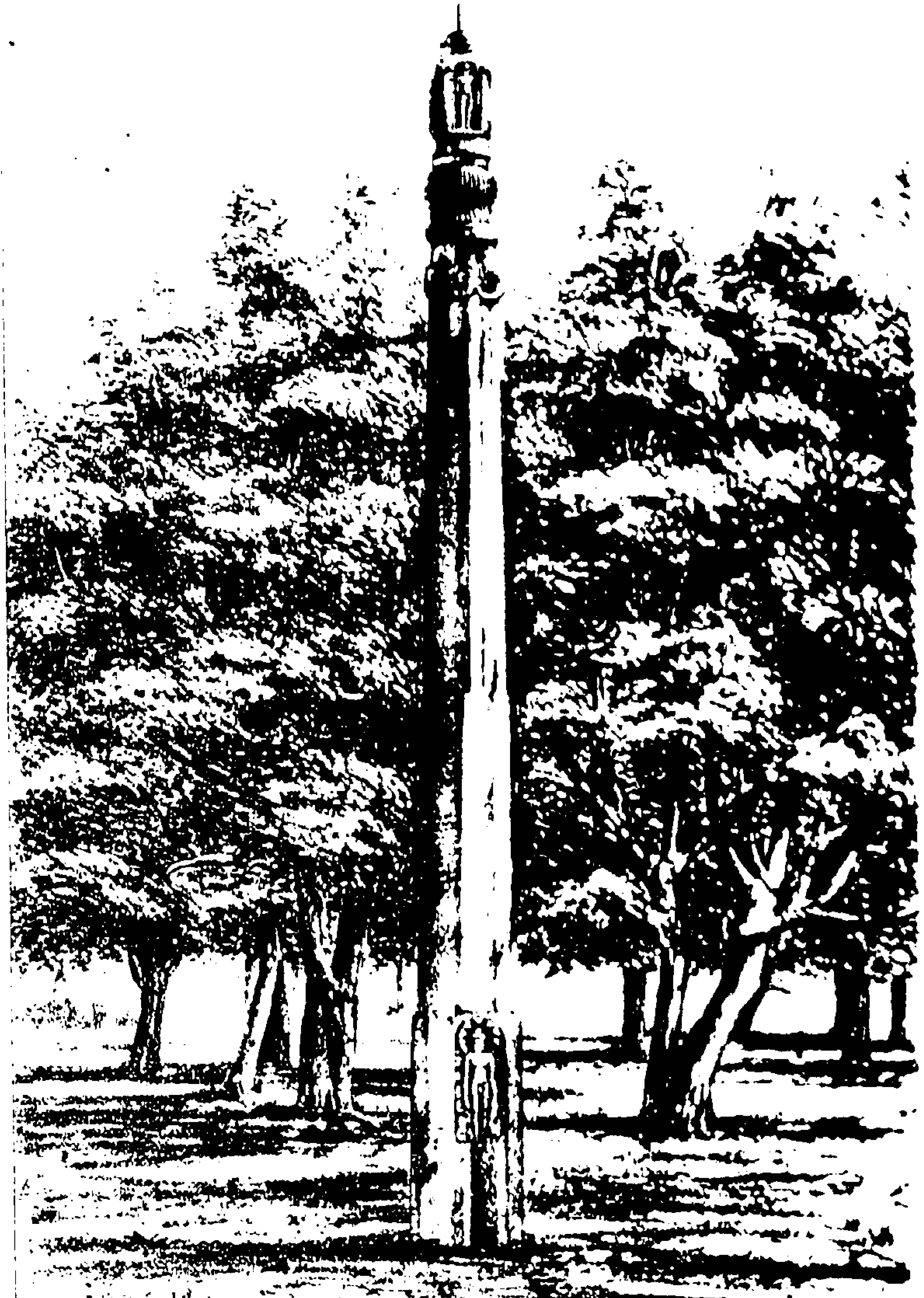

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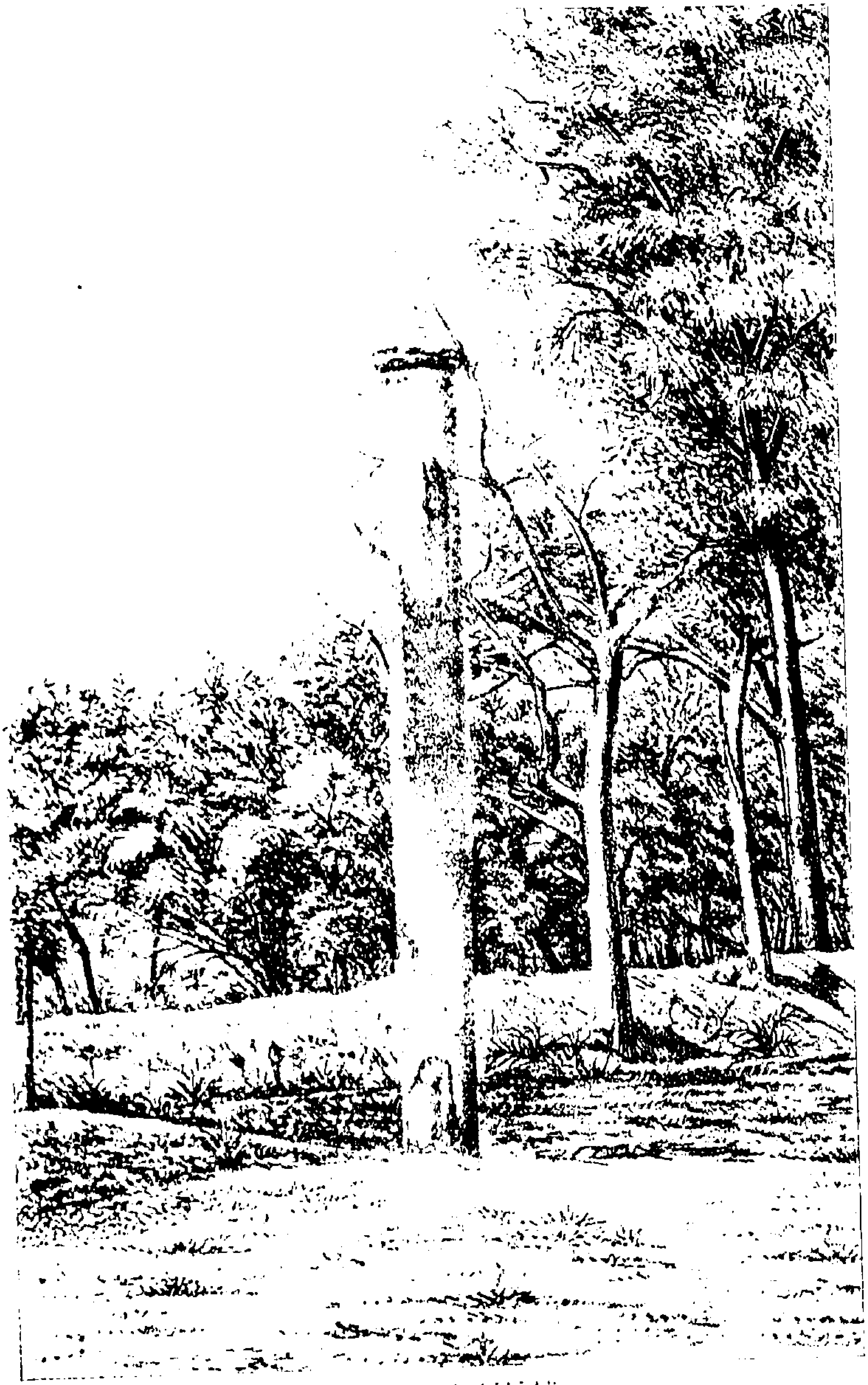

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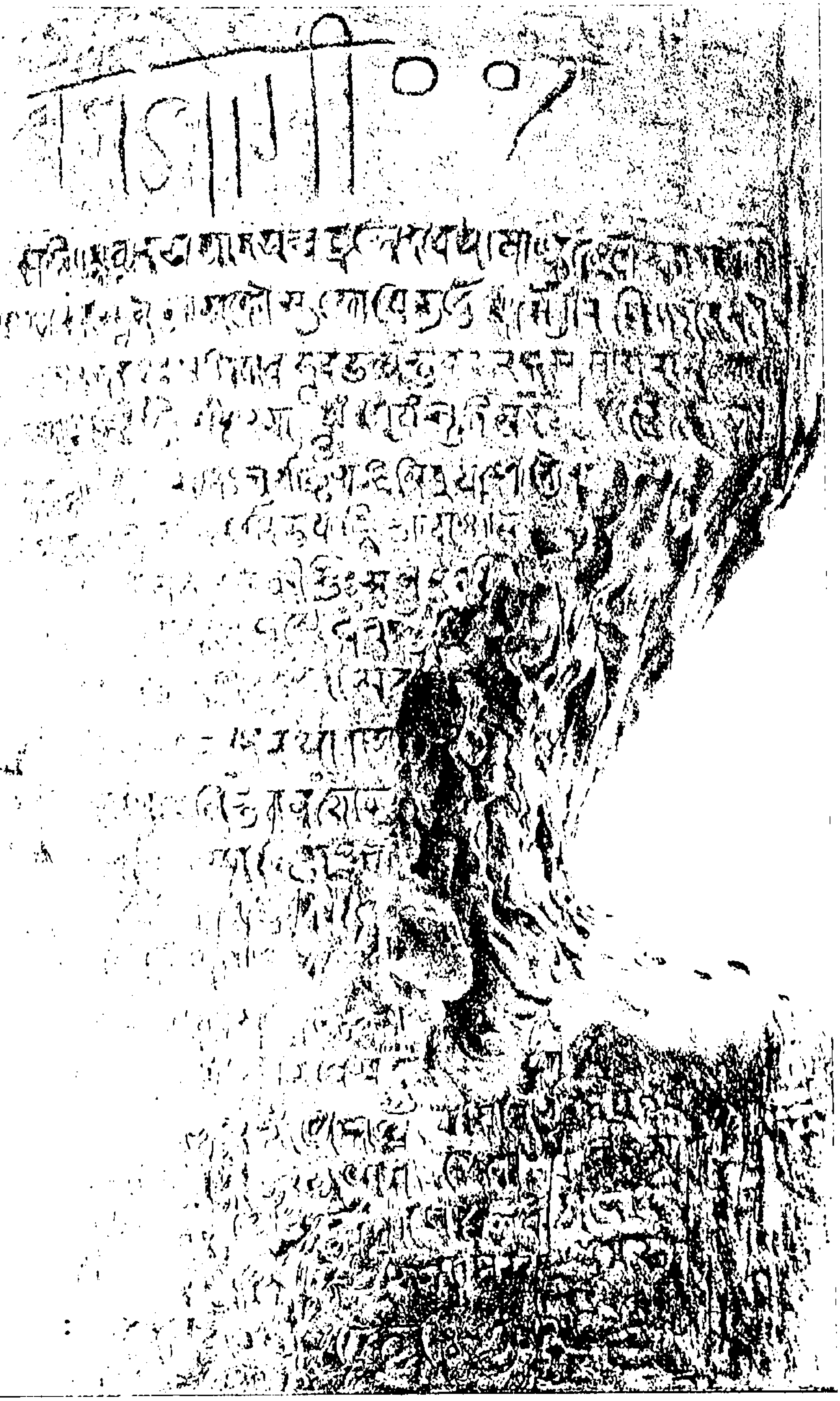

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12156 map pages confusion

Report of Tours in North and South Bihar

piii Preface
pX Contents
pXI Plates
p1 General Cunningham's tour
p1 Tirhut, or Tirabhukti
p5 Hajipur
p6 Besarh, or Vaisali
p12 Bakhra
p16 Kesariya
p19 Sagar-dih
p22 Sita-kund
p25 Bediban
p26 Sarongarh
p26 Kasturia
p27 Harwa-Barwa
p29 Deokalli
p30 Subhegarh
p32 Andhara
p34 Sita-Marhi
p35 Katra
p36 Kako, or Husenpur-Kako
p39 Dharawat
p46 Kauwa-dol
p50 Pret-sila
p51 Pali
p52 Koch, or Konch
p59 Deo-Markanda
p61 Karath
p62 Mahadeopur
p64 Deo-Barnarak
p84 Mr Garrick's tour
p84 Hajipur
p89 Besarh, or Vaisali
p91 Chak-Ram-Das
p92 Bakhra
p93 Sharaf-ud-din-pur
p94 Sowrat, Sawrath
p97 Sita-Marhi, Mahila
p99 Andhara or Andhari
p99 Sugowli
p100 Singasuni
p103 Dhokraha
p104 Lauriya-Navandgarh
p109 Chandkigarh
p110 Rampurwa, or Pipariya
p117 Ramnagar
p118 Baguhaghat
p118 Padaraona, Parowna
p120 Kasia, Kusinagara
p125 Tarkulwa Thanna
p127 Khukhundo, Khukuno
p129 Kahaon, Kahongh
p130 Bhagalpur
p131 Khairagarh
p132 Amarpur
p133 Gaya
p133 Buddha Gaya
p136 Rohtak
p141 Index
p144(1) Map of Tirhut, Champaran, and Bihar
p145(2) Besarh, Vaisali-Map
p147(4) Besarh, Inkstand and Inscription
p148(5) Bakhra-Map
p149(6) Sagar Dih-Map
p150(7) Sagar Dih-Plan and Section of Stupa
p151(8) Sita-kund-Map
p152(9) Subhe-garh-Map
p154(11) Dharawat-Map
p156(13) Dharawat-Inscribed seals
p158(15) Kauwa Dol-Rock Sculptures
p160(17) Konch-View of Temple
p164(21) Mahadeopur-Plan and Section of Temple
p166(24) Deo Barnarak-Inscribed Pillar and Monolith
p168(27) Lauriya-Asoka Pillar
p170(29) Kahaon-Pillar of Skanda Gupta